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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE *DEBUT* AT BIRMINGHAM.

THE commencement of the new campaign in behalf of Disestablishment has been more than ordinarily promising. The late Conference at Birmingham, predominantly, though not exclusively, representing the feeling of Nonconformists in the Midland Counties, displayed clearly enough during its single morning's session two characteristics—enthusiasm and self-restraint. It was anything but a tame assembly of delegates. The members who constituted it were eager to face difficulties. They were anxious to be led to a general engagement all along the line as soon as possible. They were fully aware that they must sustain defeat in the first instance. They were quite ready—but without the same warrant—to repeat the experiment of Gideon, and to reduce the Disestablishment forces by the whole number of men who should fail to respond to a decisive test of their trustworthiness. There was no flinching. The disposition rather was to run into unnecessary danger. But there was no lack whatever of discipline. Much there was to be said, and much was said, and said well, in recommendation of the most aggressive tactics; but in conclusion, the Conference settled down resignedly, if not contentedly, to the slower and longer, but surer game; and there is no reason to suppose that its example will not be followed over the whole country.

The Tory organs have discovered that the advice tendered to the Birmingham Conference was a virtual confession of weakness. "These men," they say, "have at length perceived that they have undertaken an enterprise far beyond the reach of their powers. They are obliged to admit that they have on hand a very much heavier job than they had anticipated. They have, therefore, changed the character of their warfare. It is not to be the hand-to-hand encounter which was formerly threatened. It is to be such a lengthened *detour* as will give an opportunity for ultimate withdrawal. The game is really up. The Liberationists are nowhere. Their sole object now is to save their credit." Well, it cannot be denied that the friends of State-Churchism are exceedingly anxious to make themselves safe on paper. In fact, one can discern their fears through their anxiety. There is the whistling of the schoolboy to keep up his courage in passing through the churchyard after dusk. Real trust seldom boasts. He who is incessantly telling his friends "there's not the least to be afraid of," does but betray his own apprehensions. Our Establishmentarian opponents have lively imaginations. They can construct a plan of campaign for their adversaries out of the least likely materials, and they do not scruple to pass it off upon those who will listen to them as somewhat for which the other side is responsible.

Now, really, there is no solid ground for the rather ostentatious self-gratulation of the enemies of Disestablishment. The Conference at Birmingham was in perfect keeping with all the conferences which have come together on the question. Nobody ever expected to carry the matter in hand by a *coup d'état*. Nobody, we may add, wishes to do so. There has been no discovery, as the Tory organs are so forward to allege, of any previously unrecognised or unappreciated strength on the part of the adherents of the Church Establishment system. The Liberationists are doing—and, moreover, with even more success than they had anticipated—what they always foresaw must be done. Prospects have sometimes been brighter than they are at this moment, but not one man in ten has drawn his inspiration from his prospects. That the reaction from the passing of the Irish Church Act has not been sharper and more decided has caused our special wonder. Tories may comfort themselves with the notion that the latest movement of the representatives of religious equality is of the nature of a retreat. They will have further opportunities of testing the correctness of their opinion. Meanwhile, it may be serviceable to caution them against nursing the delusions of their own fancy. There has been no retreat. There will be none. There has been scarcely a change of position—and such as has occurred has been formal only, not vital. Liberationists were never more numerous than they are at this moment, and, certainly, they never were more solemnly in earnest, and never in better heart.

Neither, we trust, will those members of the Liberal party, who cannot bring themselves to comprehend the lengths and breadths and heights and depths of the principle of religious equality, draw encouragement from the practical self-restraint displayed by the Birmingham Conference to trifle with the question it discussed. Its refusal to bind itself down to a hard and fast rule in respect of the votes of its members at the next general election, did not come of indifference. On the contrary, its champing of the bit, its curvetting and its pawing of the earth, and its fidgetting from one position to another, indicated plainly enough that it would have preferred to go in the directest possible line, and at the earliest possible period, at the one great object it had in view. Its subjection to the counsel tendered to it evinced the concentration of its will. Depend upon it, that henceforth its members will everywhere watch and strive to use their electoral rights to the greatest advantage of their principles. The tactics of mere abstention will probably be avoided by them, and it is not probable that, in all cases, they will decline voting for an otherwise eligible candidate, because he hesitates to accept the principle of Disestablishment. But they will judge for themselves of the obligation laid upon them by the specialities of the occasion. Let no half-hearted Liberal suppose it matters nothing to his future Parliamentary prospects whether he has admitted complete religious equality into his programme of political action, or whether he has rejected it. The Tories as well as the Liberationists will be sure to seek satisfaction on this head, and evasion or insipidity will be sure to tell unfavourably on the result.

The new campaign, so far as we have had an opportunity of judging, has opened with unusual *éclat*. The position occupied thoroughly commends itself, as well to the hearts, as to the judgment, of thorough-going Liberationists. It cannot now be treated as Quixotic. It will require, not long hence, to be dealt with by responsible statesmen. Nearly every step in the course through which the question will have to pass may be distinctly foreseen. It is quite sure, now, to receive ample discussion, and discussion will rapidly ripen it into a Cabinet question. Then, at length, will come the final struggle in view of which we can only breathe forth the supplication, "God speed the right!"

THE PRIMATE'S PRIMARY VISITATION.

FOUR years is a long time in the official life of an archbishop, and it is almost startling to find the Primate only now conducting his primary visitation. We have no doubt that the apparent delay is quite consistent with due ecclesiastical order, or may be accounted for by other equally valid reasons. But in the present rapidly moving times it does seem a little strange to hear the first official reference on the part of the Archbishop of Canterbury to the virtues of his predecessor, at a period when it requires an effort of memory to remember who that predecessor was. This, however, as might naturally be expected, is not the only respect in which the archbishop's charge is an anachronism. In one respect, indeed, what seems to be a salutary innovation was introduced. For instead of delivering the whole charge to each assembly of the clergy, the archbishop treated of different subjects on three consecutive days. Thus on Wednesday he dealt mainly with the Cathedral system, in which "he did not think that any great revolutionary changes are at all required." On Thursday he referred at some length to the method of deciding ecclesiastical squabbles, and specially to the judicial powers of the Privy Council, which it is needless to say he earnestly defended. On Friday he took up the question of the apparently inconsistent decisions which had been given on matters of doctrine, and maintained that they had been the means of securing to the clergy of the Establishment greater latitude than can be enjoyed in any other Church in the world.

Throughout these different addresses the tone of the archbishop is, if we might sum up all in one epithet, exceedingly episcopal; by which we mean judiciously moderate, conciliatory towards all parties *in* the Church, and politely oblivious of the great world outside. This is not the time for a Whitgift or a Laud. The politico-ecclesiastical controversies of our own day are not, like the contending gusts or furious whirlwinds of the sixteenth and seventeenth centuries, best survived by an arrogant attitude of determined self-will. The tendencies of opinion on these subjects are now rather like a broad-flowing trade wind with slight eddies here and there; but on the whole so steadfast in the one direction, that the longest lease of life is given to trees that can bow before it, and, though immoveably rooted, stretch their imploring arms in the direction of its progress. More than once the present archbishop suggests that there may be changes which it would be expedient to welcome. Nor would he apparently confine his remark to changes which at present commend themselves to him and the ecclesiastical party. His desire at all events is to be candidly open to the signs of the times. "It is impossible," he says,

"for any man of my age and experience to look back and not to allow that changes may occur, which are unpalatable at first to those who witness them, and yet which in course of a very few years are recognised to be extremely good and conducive to God's glory." It is true that what the archbishop was looking back upon was the change for the better, which in his opinion had generally taken place, in the services of the Church through the indirect action of Ritualistic tendencies. But the application of the same remark to the success hitherto achieved by the Liberation Society is too obvious to need enlargement. Some future archbishop of a disestablished Church may find an excellent text for his primary visitation in the words that we have quoted. Dr. Tait has a manifest desire to recognise and go along with all that is good in the spirit of the age; but he is too deeply rooted in the past to do more than bow gracefully to its strongest gusts, and look wonderingly towards the future.

In his treatment of the judicial tribunals which decide questions of doctrine for the Established Church, the archbishop ingeniously argued that in this respect the Establishment is no worse off than the Free Churches. It is true that a judicial body which has the decision of high spiritual questions may be partly composed of legally distinguished heretics or infidels. But parallels are adduced, by which the speaker would prove that the same thing is also true of Nonconformists. The case, which he quotes, of a dispute among the Presbyterians in Capetown, is not so clearly described, as to enable us to judge of its applicability. The dispute in "what is called the Free Church of Scotland"—to quote the archbishop's description—has not yet gone the length of driving the disputants into a civil court, although that course is said to be threatened. But the broad principle laid down in the charge that, "the moment any difficulties arise as to endowments," those churches which "have no definite connection with the State, are as much amenable to the decisions of the civil courts as any Established Church that ever existed," is not only perfectly true, but is in strict accordance with the principles we have always maintained. The difference between the case of an Established Church and the case of a Disestablished Church is this: that whereas, in the former, spiritual questions may be brought before a secular tribunal, even where no secular question is necessarily involved; in the latter, it is precisely the secular matter, and not at all the spiritual issue, which the tribunal is called upon to decide. Where endowments exist—a very perilous possession, as experience shows—they must, as secular property, be necessarily held in accordance with the laws of the land; and where their legal tenure is disputed, with the law courts alone under any relations of Church and State, the authoritative decision ought to lie. But it is open to a Free Church to frame what trusts it pleases; a prerogative not possessed by the Establishment. It is open also to a Free Church, should the conditions imposed by short-sighted forefathers on the tenure of its endowments prove inconsistent with sincerity, wholly to abandon the golden burden, while still maintaining its spiritual unity. But such a course is not open to an Established Church. Family life is usually considered to be free in England; and a father, unless only a life-holder, makes what disposal of his property he pleases. But should any dispute arise among his children, it is the law, and not their opinion, that must ultimately decide what that disposal really was. But this does not constitute the "establishment" of family life by the State; nor does it in the slightest degree interfere with the true freedom of a divinely created relationship. So we insist that the church is a spiritual family, necessarily independent of the State; but wherever that family is blessed or encumbered with property, the State is rightly called upon to decide what is within its own jurisdiction without the slightest danger to the true independence of the Church. When the archbishop hears of an Independent minister ordered by the Court of Chancery to sign the Westminster Confession; when he hears of a Baptist minister compelled by a legal tribunal to alter his mode of administering the rite he honours; or when he hears of a Presbyterian congregation ordered by any judge on the bench, or even by Parliament itself, either to have an organ, or to go without one—he will be able to boast of better parallels than any he has adduced, to the bondage of Established Churches under the secular law.

We cannot help wondering at the insensibility both to facts and figures, which gives to Church dignitaries the boldness to reiterate the unmeaning disclaimer of belonging to a "sect." It is repeated more than once in the charge of the archbishop. The Church, we are told, "is not intended to be in any sense a sect"; it is "a Catholic Church, embracing all the great Catholic truths which have been witnessed to since the days of the Apostles; and also a National Church including persons of very various minds, according to their various circumstances and to the various education and training they have received." Now can anything be more unmeaning than such a distinction as this? Where is there in the world any sect, from Jansenists to Muggletonians, which is not perfectly confident that it embraces "all the great Catholic truths which have been witnessed to since the days of the Apostles"? And if it be said that this is a false boast on their part, while it is the rightful distinction of the Church of England, on what authority are we asked to acknowledge this? The creeds and formularies of the Church of England have been adopted and abandoned, readopted, altered, enlarged, and curtailed by authority of Parliament. And will any man in his senses tell us that Parliament is an infallible authority on such a subject? If on the other hand the right to such high-sounding claims is to be decided by an appeal to Scripture or to Apostolic precedent, the Archbishop knows as well as we do that every sect in existence would make this appeal with confidence as great; probably much greater, through ignorance, than his own. Or is the appeal to be to the number of communicants? It is probable that most Anglican "moderates" have this in mind; because in our own land theirs is certainly the most numerous ecclesiastical communion. But this is a very narrow area on which to judge; while if all English-speaking people be taken into view, the Wesleyans alone, in all their branches, would probably outnumber the Anglicans two to one. On what ground then can ecclesiastical dignitaries rest this ridiculous assumption of a "Catholic" superiority to the sects? There is only one rightful criterion as far as we know of sectarianism; and that is jealous exclusiveness. But if this criterion be adopted, there is hardly a communion in the world so intensely sectarian as the Anglican. There is hardly a denomination in England which does not open its pulpits to the members of a dozen communions besides its own; while this petty Anglican Church, insignificant when compared with the hosts of Christ's followers throughout the world, jealously bars out all intruders from without, submits to be spurned or patronised by a Papist or a Syrian clergy, and then thanks God that it is not as others are, isolated, narrow, sectarian, nor even as these Dissenters.

The application which the Archbishop makes of the groundless boast of catholicity is twofold. One is to the effect that differences of doctrine are to be expected in so broad a communion, and that therefore the various decisions of the Privy Council have been, if not infallible, at least unerring. The other application is, that the clergy of the Establishment, unlike the less favoured Dissenters, have the whole population as their lawful charge. Now, as to the first application it would be easy to point to unestablished communions in which varieties of opinion exist, quite as great as those which are here made the glory of the Establishment. But it would not be very easy to point out any so-called "sects," in which miserable matters of external form are made, as the archbishop makes them, absolute tests of unity. Such sects exist, it is true; but it is a notorious fact that the rule is now quite the other way. In this great "Catholic Church" which suffers its clergy to believe as they like about the Bible, and to play with Romish baubles as they please, the line must still be drawn somewhere; and, as might be expected the Primate draws it at bishops. "It is totally "impossible," he says, "to have in the same "Church persons who cannot do with bishops, "and who can do with bishops." Really we do not count ourselves amongst those "who "cannot do with bishops"; for we reckon them for the most part, excellent Christian gentlemen. But if a National Church must needs exclude, as appears to be intimated, all who decline to acknowledge the episcopal right divine, this is only another way of saying that Disestablishment is inevitable.

With regard to the other application of the bishop's boast of Catholicity, that the ministrations of the national clergy are open to every one, and supply the needs of those like "the outcast poor" who make no "demand," and therefore receive "no supply of religious ministrations on the part of the various denominations," we can only wonder with blank amazement at the utter oblivion of patent facts which seems to be consistent with bland expressions of moderation and candour. From whom do "the outcast poor" of London and our great towns most generally hear the Gospel? That mission churches are built here and there with praiseworthy liberality, and worked with self-denying devotion, is a fact which has our warmest appreciation. But the same thing might be equally said of all the despised "sects" on which the archbishop loftily looks down. Nay, we will venture to say that for one of the outcast poor reached by mission churches, there are at least a dozen visited and taught and blessed by such organisations as the London City Mission. Even if we turn to the rural districts, the observations of so competent an authority as "S. G. O." on the spiritual influences which alone have any practical hold on the agricultural labourer, ought to have spared us the necessity for continually refuting fallacies of this sort. But we hope to see this question soon settled by an appeal to trustworthy statistics. At the time of the Religious Census in 1851, in the large towns the Establishment provided only 42 per cent. of the entire accommodation for worshippers. Notwithstanding every effort which has been made to multiply churches, we have some good ground for thinking that this proportion is now much smaller. How long will it be that the officers of a Church which ministers to considerably less than half the population, and which excuses its arrogant exclusiveness by euphemisms about "Catholicity" and "nationality," shall be sustained in their lofty contempt for facts, as well as for Christian brotherhood, by the pomp and adulation of a splendid but false position?

ECCLESIASTICAL NOTES.

The Bishop of Peterborough, next to the Bishop of Winchester, is the greatest rhetorician in the Established Church. He is able, by his art and for the time being, to decorate unpleasant subjects, and to make the inferior appear to be the superior position. The bishop, as chairman, took a prominent part at a Peterborough Diocesan Conference held at Northampton on Thursday and Friday last. First, the bishop, as bishops do, approved of everything that had been done, to whatever extent it may have been opposed. All the Church legislation of the past session, for instance, met with his approbation; but such attempted legislation as had not succeeded did not meet with his approbation. A year or two hence, and when Bills have become Acts, the Bishop of Peterborough, moving, characteristically, with his order, will be extremely satisfied that those long unsettled questions have, at last, been settled. After referring to questions of internal Church order, the bishop alluded to Mr. Miall's motion of this year. He said:—

> As to the attempted legislation of their opponents, the motion of Mr. Miall, made during the past session, for an inquiry into the Church revenues, was rejected by the House of Comm. ns, and justly so, as an abstract resolution for inquiry must be taken as having direct reference to disestablishment and disendowment. Had he been a member of the House, he should have moved an amendment to the effect that while they endeavoured to ascertain the wealth of the Church they must ascertain also her numbers. It was highly desirable that those who exhibited such an amount of anxiety and curiosity as to the amount of the revenues of the Church should also show an equal desire to obtain the exact numbers of the members of the Church of England. The two things should go together, and he for one should have no objection if such a motion had been carried by the House of Commons; also the numbers of the religious communities in the country. That would be what he called "religious equality."

That is to say, we presume, that the bishop would have liked an ecclesiastical census of the population, but if any one had risen and asked him whether an enumeration of Church attendants and communicants—real Churchmen, that is to say—would have satisfied him, we can imagine the bishop's answer. A census of *that* kind—a real ecclesiastical census—is the very last thing his lordship would ask for. After this the bishop went into the disestablishment question, but he said nothing new, and therefore nothing worth referring to. Subsequently Dr. Lee, of the Church Defence Institution, was allowed to introduce the topic of Church Defence to the Synod, when Mr. Heygate, M.P., spoke strongly of the necessity of defence, and of "taking the bull by the horns." At the close of his speech Mr. Heygate enlarged on the "inheritance" which Churchmen had received from their ancestors. Quite true. An inheritance belonging to the nation has been received and—appropriated to a mere sect.

We are both glad and grateful to call attention to a meeting recently held at Berkhamsted. Some people might not have supposed that a meeting of a "Cottage Garden Society" could occasion sectarian exclusiveness. But let us tell a tale that was told to us by a Churchman a fortnight ago. Our friend resides in a parish on the borders of Berkshire and Buckinghamshire, and was asked to join a local committee for a Cottagers' Garden Show—just like this Berkhamsted Show. He—a Churchman—declined unless one condition was enforced, viz., that there should be no clergyman on the

committee. He said to us, "I am somewhat of a gardener, and I know something about flowers, but I tell you what I have never seen. I have never seen a Dissenter's flower get a prize, although I have known that the flower of a certain man who happens to be a Dissenter, is the best of its kind in the whole exhibition. I have seen this over and over again, and I won't stand it any longer. No more clergymen, say I, on the committee, and then we shall get fair play. I tell you what," he added, "what I have seen since I have been living down in the country, is disgusting me with parsons." Now then, a Cottagers' Flower Show is held at Berkhamsted, where we have not the least doubt, no distinction was made between a Church and a Dissenting flower, even supposing the Creator to have made any such distinction. At this show there may have been some Dissenters, the Chairman, Mr. William Longman, so believing. Mr. Longman had, in the course of the proceedings, to propose a toast. It was, "The Health of the Bishop of the Diocese and the Clergy." Being a broad-minded as well as a cultured literary man, Mr. Longman explained the words of his toast as follows,—

I also wish you to understand that in proposing the health of the clergy I should be sorry to exclude—on the contrary, I should desire to include—those who do not belong to the Church of England. (Loud cries of "Hear, hear.") In the list the toast is put down in the form in which I have proposed it, "The Bishop and Clergy." Well, that is very broad, and does not limit it to the clergy of the Church of England; but it is no doubt generally understood to. I wish, however, to include in the toast not only the clergy of the Church of England, but also those who do not belong to that Church. (Loud cheers.) I am convinced that the social welfare and happiness of this country depend most enormously, not only on the clergy of the Church of England, but on the clergy of other religious bodies—(renewed cheers)—and I therefore call upon you to drink the toast of "The bishops and clergy of the Church of England, and the ministers of other denominations."

We take this report from the *Hemel Hampstead Gazette*, which also gives some other speeches made on this occasion. First rose the Rev. F. Evans, an Established Church clergyman, who said almost more than Mr. Longman had said. Mr. Evans remarked that they could not ignore the fact that, there were other Protestant denominations "who were doing an enormous amount of good throughout the country." He made an especial reference to the work of Dr. Brock, and earnestly urged that there should be a co-operation of Churchmen and Dissenters for "the benefit of mankind at large." Then came the fly in the ointment. The Rev. F. B. Harvey, vicar of Cheddington, rose. We were going to summarise his speech, but we had better quote it as it appears in the local newspapers, so that our readers may read every word.

Bear with me when I say that I do not think, I never have thought, and I do not suppose that I ever shall think, that the clergy of the Church of England and the Nonconformist ministers of England are to be coupled together in the same toast. (Cries of "Oh, oh," and interruption.) I do not speak that in any offensive terms. I do not object to drink the health of a Nonconformist minister—(renewed interruption)—I do not object to that. What I do object to is to couple them together in the toast, and to make appear reconcileable those things which are perfectly irreconcileable. You never can couple them together, so far as my own experience goes, notwithstanding what my friend Mr. Evans has said in regard to their working with one another in London—you never can couple them together, and excuse me if I say that as Churchmen you never ought to couple them together. (Loud cries of "Oh," and considerable interruption.) Remember (continued the rev. gentleman) that I am only one among many of you. You can answer me if I speak wrongly; but I repeat that as Churchmen you ought never to couple together Nonconforming ministers and ministers of the Church of England. ("No, no.")

Now, we have quoted Mr. Longman and Mr. Harvey for a special reason. This was a local Cottage Gardeners' Show. It was thought desirable—whether wisely or not does not matter—to bring in the prosperity of Christian institutions as a feature of the consequent gatherings. It was a miscellaneous assemblage. Mr. Longman spoke in favour of charity and equality, and was cheered throughout. Mr. Harvey spoke in favour of exclusive Church-of-Englandism, and our readers will see, from the local report, how *he* was received. You can't generalise from few particulars, but this is one unselected particular which means something.

We scarcely need to direct attention to the letter, in our Correspondence columns, of Mr. Swayne, another seceded clergyman. We all understand how difficult it must be for seceding clergymen at once to "adhere to the views of the Liberation Society." We could not expect them to do it. It has taken many years of hard work to get the active concurrence of all the principal members of the principal Nonconformist bodies in this movement, and surely we may, with the justest charity, give some time to Churchmen?

In fact, as a letter in the *Times* of Saturday reminds us, all so-called Nonconformists are not, even yet, converted. A person who signs himself a "Manchester Methodist"—easily identified with the only person who has ever practically and formally illustrated Methodist Toryism—takes exception to the decisions of the Birmingham Conference. He believes in an Established Church and in the hackneyed "educated minister" in every parish. Well, he may do so. Why not? But does the Methodist denomination as such, and as it now exists, believe this? We should rather like an authoritative answer.

ATTITUDE OF THE SCOTTISH CHURCHES IN REGARD TO DISESTABLISHMENT.

III.

How the Church of Scotland began of late years to agitate for the abolition of lay patronage, and what passed on the subject between their deputation and the Premier three years ago, is pretty well known. We have further seen, or sufficiently indicated, how rudely they have been disenchanted of the golden dream of thereby conciliating the Free Church; or at least of being themselves permitted to shake off that Erastian yoke against which a continued protest had all along been uplifted and upheld by the religious life of the nation, without molestation from any, and without detriment to their position as the State-paid Church. This last condition was one that could on no account be conceded. They were amply warned at the time that the thing would not do; and they might have seen that it would not do. The question was not theirs alone; it belonged to the nation. The change demanded was tantamount to a reconstructed Establishment; that is, to a new State-paid Church, on new and more favourable terms. As a writer in one of the Free Church organs remarks, "There are the Episcopalian lairds to be consulted, and the latitudinarian Broad Churchmen, and the Voluntaries, and the Unionists and Anti-Unionists"—and the Roman Catholics, we may add, and other sections of thought besides. A reconstructed State-Church for the exclusive benefit of those who, thirty years ago, resisted that very reconstruction or enlarged freedom which its promoters had to purchase by voluntary secession and sacrifice, how can that wear to these last an aspect of "conciliation"? A more preposterous expectation could not be entertained; unless it be the accompanying dream of a grand scheme of comprehension in which all Scottish Presbyterians, Voluntary or Erastian, should dwell together in unity, on some undefined basis which should not involve the disendowment and disestablishment of the Scottish Kirk. It is strange that such a Utopian fancy should ever have found enunciation, not to say elaborate advocacy; and yet it has; and that not in periodicals only, but in pamphlets and books. Such day-dreamers have need to go and learn that clearest axiom and first principle of all religious liberty, that a privileged State-paid sect is the symbol and soul of all schism.

Timely monitions to this effect led the Anti-Patronage leaders in the Established Assembly to call a halt; and for some time thereafter the two rival Churches, the Established and the Free, took up a position of reciprocal watchfulness and masterly inactivity. The Free Church, occupied with its own work and its own schemes, had no thought at that time of initiating any crusade against the Kirk—though they had ground enough to do so in the principles that had guided and inspired them in the part they had already taken in promoting the downfall of the Irish Church. But that Anti-Patronage movement in the Establishment, and the movement within their own pale (the Union movement, whose bearings and influence on Voluntaryism we shall explain in our next), have roused the Free Church from their lethargy, converted them to Voluntaryism by the score, and prepared them for speedy, we might almost say, imminent, action as a Church in favour of disestablishment. Of this their Liberal organs make no secret. The *Presbyterian*, on the eve of the meeting of the late General Assemblies, began with an article entitled, "The Battle at the Gates," a title which emphatically explains itself. In that article, some significant utterances are quoted from Drs. Buchanan and Rainy, the two leaders, *par excellence*, of the dominant party in the Free Church. Dr. Rainy says, "I have long come deliberately to the conclusion that the Established Churches in this country are an obstruction to good, as Establishments, and a furtherance to evil, and that the deliverance is to be expected in the way of reconstructing them; but that the only outget is in the way of disestablishment and disendowment." After amply vindicating this position, he goes on to say, "I am satisfied that while Establishments have endless powers of obstruction, they are powerless to carry out any good object—any object that would not be better carried out by the Christian feeling of the community disembarrassed from that perplexity. I am forced to declare my earnest desire that in due time Establishments may pass away, and that whatever good is in them will remain to bless the country. I am not going to raise the agitation of the question, but I say we are not so far from the agitation of that question, and some of us are very near it indeed. I say that our Established friends and Free Church friends are taking up the ground of that kind that is driving matters on at a rapid rate indeed; and if I begin to see, as I think I am beginning to see already, what a serious attempt is being made to bewilder and perplex the people of the Free Church on this matter—if I see that the Established Church is to come to the country for new terms and conditions, then they come to us all, and when they come to us all, I have an answer ready for them; and, I think, the answer of this country ought to be that the time has come for making new arrangements in a different direction, and of a much more satisfactory kind."

In the very month in which these utterances appeared, the month of May, the General Assemblies met in Edinburgh. In the Established Assembly, we may just mention, there was first a motion for a committee to promote communion with the other Presbyterian Churches, confer with them for this end, and report to the next Assembly. The very speeches in support of it, redolent of inveterate Churchism, and even sneering at voluntaryism, sufficiently exposed the sham; when Principal Tulloch stepped in with a counter motion, giving it the go by, and snuffed it out. The real interest, of course, centred in the Anti-Patronage question, on which it was already known that the Church had again resolved to move. They have now committed themselves to Parliamentary action, and the other Churches have accepted the gauntlet thus thrown down, and are preparing for action. The United Presbyterian Church, already voluntary to a man, are ready to move; and shortly before the meeting of the assemblies in May, Professor Cairns, one of their foremost and best men, gave forth, in a lecture, an articulate voice in favour of an agitation for disestablishment. In the Free Church Assembly, in view of the contemplated Parliamentary action of the Established Assembly for the abolition of patronage, several overtures had been sent up, urging that the time to move for disestablishment had come. A motion to that effect was made, which was superseded, however, by another motion setting forth the same sentiment in a series of emphatic resolutions; but toning it down meanwhile to the appointment of "a committee to watch over the subject of the overture, and to take steps to represent in proper quarters the views expressed in these resolutions." This motion was proposed by Dr. Rainy, as decided a voluntary as any in the house, and carried over the counter-motion of the reactionary leader, Dr. Begg, by an overwhelming majority. An amusing incident occurred in this sederunt of the Free Church Assembly, which fairly upset the gravity of the fathers and brethren, making conquest for the time of the Moderator himself, and finding no solution but in a prolonged and uproarious laugh. At the very time the clerk was reading one of these disestablishment overtures, and when he had reached a sentence which emphatically declared that the Established Church had "ceased to represent the mind of the nation," the procession of the State Church Assembly from Holyrood to the Assembly Hall, headed by the Royal Commissioner, passed the Free Church Assembly Hall, and the instrumental band from the castle employed in it was playing at the very time, in ringing tones, the all too suggestive Scotch air, "Will ye no come back again?"

In the course of that debate in the Free Church Assembly, the policy of the dominant advance party was made perfectly articulate. They disclaimed mere sectarian hostility to the Church of Scotland, or anything but sympathy with its career of improvement, "as a Christian Church"; and declared that, "if it was the wish of the Established Church merely to make new arrangements with patrons, this (Free) Church should not meddle; but it was another matter, when they went forward in order to call upon the Legislature of the country to make a re-adaptation of the Established Church to the

national and imperial condition of Scotland." Patronage, moreover, was not the only thing, or the main thing, for which they seceded. Were it abolished to-morrow, the main ground of secession would still remain in Erastian principles, in which the Scottish Kirk was declared to be rooted by the decisions of the law courts and the House of Lords which led to the Disruption. "Those who remained behind, were represented by the application made to Government in 1841, deprecating any alteration in the Law of Patronage, as a thing that would lead to the ruin of the Established Church of Scotland." Now were seeking for reconstruction; but the Free Church could not acquiesce in this, because, as Dr. Rainy well argued, "to do so would prove to be equal to giving them not only a new lease of life, but a new charter." This he would not be a party to. "The proposal was not one of abolition—it was the getting of a new set of patrons, with a kind of veto connected with it." But if it had been otherwise, no matter; for it was not the abolition of patronage that could "remove the ground of their protest against the Established Church." As little could improved opinion in that Church, or Assembly disclaimers of Erastianism, mend the case. "The great cause of controversy was with the constitution of the Church, not as fixed by them, but as fixed for them"; and though he would not quite precipitate an agitation, he (Dr. Rainy) "thought it was only his duty to say that his conviction was growing in strength day by day that the only solution consistent with the interests of the country and the Church was the solution in due time by disestablishment." Such is the policy of the Free Church, as determined and enunciated at its last General Assembly. It is one from which it will never recede. On the contrary, it is gaining strength every day. The main difficulty, indeed, is to refrain at present from initiating the crusade. This, however, is a mere question of time—perhaps only of months; and this in due course the committee of vigilance will indicate.

The *United Presbyterian Magazine*, referring to the meeting just before the Assembly to inaugurate this policy, says:—"The importance of the meeting is not due merely to this bold declaration of a determination to go forward (towards union); it is due to the open avowal of a disendowment and disestablishment policy by the leader of the Union party and in the interest of union—an announcement which we regard with unfeigned satisfaction. Considering the attitude both of the Anti-Unionists and the Establishment itself, it is timely policy. The Duke of Argyll is to introduce a Bill for the Abolition of Patronage. Now, therefore, is the time to inaugurate a disestablishment movement, when the Church and the State are reversing the terms of their alliance. We believe this policy the effect of very speedily harmonising our views on the vexed question of the duty of civil rulers in reference to religion, and of thus making the union more thorough when it comes."

The tide which has thus set in, and which is rising every day, has received immense propulsion from the recent action of the Anti-Union party in the Free Church. This we shall make plain in our remaining communication.

Glasgow. J. G.

The Recent Disestablishment Conference.—At a meeting of the executive committee of the Liberation Society, held on Monday, the secretary having made a report of the conference and public meeting lately held at Birmingham, the following resolution was adopted—"That the committee have received, with the utmost satisfaction, a report of the proceedings of the conference held at Birmingham on the 1st inst., and in the number and earnestness of its members, the unanimity displayed in regard to the practical conclusions arrived at by the conference, and the wide publicity given by the public press to its proceedings, find a new incentive to perseverance in the pursuit of the object which they seek to accomplish. That the committee desire to acknowledge with warm thanks the value of the co-operation of the Central Nonconformist Committee, and of the services of its official representatives in arranging for the meetings, the success of which it is now their pleasure to record."

The German Evangelical Union is now holding a general meeting at Halle. A resolution declaring that the meeting places itself on the ground of the profession of faith of the Reformation, and holds out its hands to all who cannot yet completely subscribe to that profession, was adopted. The hope was expressed that an understanding with the Old Catholics may be arrived at, and that they will aid in the struggle against Jesuitism.

THE DISESTABLISHMENT MOVEMENT.

PUBLIC MEETING AT BIRMINGHAM.

In our last number we briefly described the character of the great meeting in the Town Hall Birmingham (following the morning conference), which was presided over by Joseph Chamberlain, Esq. The hall was crowded. We now subjoin a few extracts from some of the speeches delivered on the occasion.

The Chairman, after some preliminary remarks on the postponement of their questions for the sake of united action by the Liberal party in practical reforms, said he thought that in postponing, as they had done, what were called the principles of Nonconformity, they had sometimes forgotten or under-estimated their importance to the national character and welfare.

Now what was the state of the case? A so-called National Church, repudiated by half the nation—(Hear)—torn to pieces by the contention of rival doctrine, enjoyed the revenues of a vast estate which were valued at ten millions sterling a year, and which could be shown, in great part, if not in whole, to have been originally devoted to national uses, to be regainable at the national will. (Applause.) The people had a right to know what advantages they derived from the application of this vast property—a property which, devoted to other purposes, might be of incalculable benefit to the country, which might remove the greatest obstacles to the labours of school boards throughout the country (cheers)—might provide a free education for every poor man's child—(loud applause)—might place in the hands of every parent the means of social and intellectual improvement for his offspring—might enable him to lay foundations on which alone an intelligent religious faith could be built up. Now, if this property were in trust with the Church of England, they were entitled to inquire whether the objects of that trust had been fully and fairly and honestly attained. (Hear, hear.) In the first place, he said that if it were the duty of the State, which some of them denied—though that was the only theory upon which an establishment could be defended—if it were the duty of the State to search out truth, to abolish error, to maintain orthodoxy, that object was not attained under the present system; for even if they allowed for a moment that religious truth, in its integrity, was to be found somewhere in the charmed circle of the Church, and not in the hundred sects outside its pale, still their literature, their pulpits, and their law courts showed that truth and error were subsidised alike by an Establishment which was so comprehensive that it comprehended the advocates of opposite doctrines, that it found the money for the prosecution of heresy, at the same time that it complacently supported the heretics while they promulgated the error. (Applause.) In the second place, he said that the Establishment did not secure the practice of Christian charity, nor that sweet toleration which the name of the National Church would simply imply. Unfortunately, the evidence of all who had laboured in the country districts was unanimous as to the hindrances and the obstacles which they met with in their religious work from the opposition and bigotry of the clergy. (Hear, hear.) In those agricultural parishes the Establishment could bear no rival near its throne; it would not extend the slightest recognition to fellow-labourers in what ought to be a common work. And even in large towns, where circumstances compelled a better feeling, there was still too often an assumption of magnanimity in toleration which would be irritating if it were not ludicrous—(laughter and applause)—an assumption which drew an artificial line of demarcation, and which separated the nation into opposite camps on all social, intellectual, educational, and religious work, as to which success depended on hearty co-operation. In the third place, he maintained that the Established Church did not secure what was its one justification with many who were opposed to it on religious and political grounds, the administration of religion to poor and neglected districts; where they found, as he was glad to admit they often found, the Church of England fulfilling its noblest mission, ministering to the poor, sympathising with the afflicted, self-denying, and self-devoted, there to all intents and purposes it was a voluntary Church—so far, at least, as its funds were concerned—(Hear, hear)—although even there its usefulness was restricted by the trammels of State interference and control. (Hear.) In all such cases disendowment would bring no loss of power or of usefulness, while disestablishment would ensure a more complete freedom and a more perfect independence. (Cheers.) And, wherever they found religious accommodation most ample, wherever they found religious organisation most complete, and religious zeal most manifest—whether it was in this country, as in Wales and in Cornwall, or in the United States of America, there they had the principle of voluntaryism asserting its natural force and expansion. (Cheers.)

The Chairman contended that the Establishment had not succeeded in promoting the sympathy which ought to exist between the minister of religion and the people to whom he ministered. He was reading the other day the observations of a traveller lately returned from America, and noticed that he observed with pleasure and surprise the cordial sympathy which he found to exist there between the clergy and the great bulk of the people; and the traveller naturally contrasted it with the distrust of a priesthood which was the characteristic of English life and which sprang from the gulf which separated the privileged classes from the great mass of the population. (Cheers.)

He observed the other day that a speaker at a Church Defence meeting which was held in this neighbourhood asked, "If disestablishment were to come to-morrow, where would the poor go in their time of trouble and of difficulty?" (Laughter.) He (the chairman) met that question by another, "Where do the poor go now?" (Loud cheers.) Within the last few months they had seen the commencement of what promised to be one of the noblest and most important agitations in this country. The agricultural labourers—(loud cheers)—were everywhere striving wisely and peacefully to free themselves from the bondage in which they had groaned for so many years; they were claiming exemption from the unhappy lot of their forefathers for several generations, a lot which condemned them to pass their prime in labour uncheered by hope, and to spend their declining years in dishonoured poverty and unmerited shame. Well, in their times of difficulty and distress, to whom did these men go? (Ah, ah!) Not to the bishops of the Established Church—(laughter)—who, with a fine flow of high and dry ecclesiastical humour, suggested a horsepond and a ducking—(laughter and applause)—as the proper meed for the leaders in the new crusade. Not to the vicars and rectors of their parishes, many of them landlords themselves, and bound in sympathy and by intimacy to the privileged classes. But they went to the poor Dissenting preachers—(cheers)—men ignorant of the possession of glebe and tithe—(laughter)—men who had only known Church-rates by their sufferings owing to their refusal to pay them, men who had never aspired to sinecures nor comprehended the sweet simplicity of advowsons—(laughter)—men who expected no fat livings on the death of incumbents far gone in years, and of infirm health—(laughter)—men who, springing from the people, had lived and laboured among them, and had gained their esteem and consideration by pious lives and constant devotion. (Cheers.)

From these instances they might derive this lesson, that there was an unalterable, inevitable tendency in all Establishments to support the interests of a class against the interests of a nation, and the whole of our past political history confirmed this view.

Mr. Alfred Illingworth, M.P., in moving a resolution approving of Mr. Miall's disestablishment motion, claimed that it would be a destruction of a monopoly and a realisation of religious equality, and that, therefore, it was national in character, and worthy of their consideration and support. (Hear, hear.) Let them look at the terms of Mr. Miall's motion. In the first place, it asserted that the favouritism shown to two branches of the religions in this country—one branch of the Presbyterian and the Episcopalian branch—was a gross inequality and gross injustice to the nation. (Cheers.) It was said that they possessed religious liberty, that the grievances of the Dissenters had been all removed, and that they might allow the Church to go on with her work in peace; but so long as inequality prevailed they felt it was their duty to lift up their voice in protest. (Cheers.) The charge which Churchmen brought against them was that they sought to reduce them to the level of a sect, and this levelling down was contemplated with horror by them. Well, he said that the Church of England was not the Church of the majority, but of the minority. There were no Established churches in Ireland, which numbered some five or six millions of inhabitants, and these were to be numbered with the majority. In Scotland, also, they knew that the branch of the Established Church was in a minority, and in the Principality the case was as glaring as it was in Ireland. They were not there as Dissenters, but as citizens of a free country. That agitation would include nearly the whole body of the Nonconformists of the country, and it would, he was proud to say, include many members of the Church of England—(cheers)—many sincere and devoted members of that Church, and, he believed, the great mass of the working classes of the country. (Hear, hear.) Mr. Miall's motion further stated that the Church as by law established was deprived of the right of self-government. He believed it was upon this great point that the battle would be fought and won. (Cheers.) Those who were the supporters of this movement, and were outside the Church, might have to wait an indefinite period before they obtained their object, if there were not a feeling in the Church itself that the union of Church and State was inimical. (Hear, hear.) They could not take up a Church paper without noticing a cry for self-government. Mr. B. Price, late Professor of Political Economy at Oxford, in a speech he made, said the Church was practically destitute of government. Her members might discover a thousand evils, and yet she had no power to effect a change. Parliament was a most unfit body to legislate for the Church. (Cheers.) This was what Mr. Price said. They had heard that a Church Congress would be opened shortly at Leeds. Now, that congress might deliberate, but those composing it would be quite incompetent to carry into effect any resolutions they might pass, and whatever they said would go for nothing until the House of Lords and the House of Commons and the Queen's manual endorsed what they wished to see carried out. He believed that when this question was settled society would be more homogeneous, and on much better terms with itself than it was at the present time. (Hear, hear.) There were no injustices which cut so deep as religious injustices and religious favouritisms. He anxiously looked forward to the time when they would realise this state of things. ("Hear, hear," and cheers.) Now, what was the condition of the agricultural districts? He referred to this because it was here that their friends were driven to bay. If they could not get on there, where

could they get on? In the early part of the agitation amongst agricultural labourers, which had assumed such proportions, a letter, signed "S. G. O."—a letter written by Lord S. G. Osborne—appeared in the *Times*. In that letter the writer said if the labourers in this agitation did not proceed to acts of violence and outrage upon their masters, it was not because the Church clergy were in power, but because the poor Dissenting ministers and local preachers amongst the Wesleyan body had influence, and had exercised it for the welfare of the poor labourer. (Cheers.) He hoped that they would join in that movement, and that the voice of Birmingham, as uttered by that meeting, would be unanimous. (Cheers.) He was glad to find that their members were one with Mr. Miall upon this question. (Loud cheers.) They had realised almost every other item on the Liberal programme for which they had contended, and he believed they would be able to accomplish the work in which they were engaged.

Mr. LEATHAM, M.P., in seconding the resolution, said that if any one doubted the hold which the question had upon the public mind, and the consequent alarm which its discussion had produced in the minds of State-Churchmen, he had only to listen to the chorus of relief in which those gentlemen indulged when they observed that their sagacious leader in Parliament (Mr. Miall) had suspended his formidable attack, and jumped to the conclusion that he was about to abandon his position as untenable. Now, if their joy had not blinded their eyes, a moment's consideration must have convinced them that a man of Mr. Miall's perseverance was not likely to sound a retreat when all the circumstances of the last twelve months justified the advance he had made. (Hear, hear.) Conscious of his strength, his hon. friend acted wisely in changing his attack into a reconnaisance.

The reconnaisance had proved two things—first, that the Church shrank from inquiry into the nature and complication of the immense revenues she enjoyed; and, secondly—and this was brought out by the course taken by Mr. Hughes—how feeble was the party in the Church who hoped by an inquiry and reform to stave off the inevitable conflict which, in a free State, sooner or later, awaited every institution based upon privilege, and which was exclusive, and had a preference which was unjust. ("Hear, hear," and cheers.) Let them mark how the proof of these two facts had strengthened his hon. friend's hands when he was referring to the abuses with which the Church abounded owing to her connection with the State. It would be no longer any answer to him to say that the remedy was not in disestablishment, but in inquiry and reform. He would be able to point triumphantly to that miserable minority of 44 as the gauge of inquiry. He would be able to point to this evident repugnance to an inquiry into the anomalies, the abuses, the pluralisms, sales of livings, and the monstrous capitular system of the Church of England—an inquiry made by those who were beginning to feel the delight of power, and whose enfranchisement they had sought simply as an act of justice. (Cheers.) This led him to refer to a remark which he observed had gone the round of a certain portion of the press, viz., that the enfranchisement of the great body of the people had swamped the influence of the Nonconformists, and had tended to a retrogression instead of a progression in connection with this movement. Now, if this were so, he should be the last man to regret the passing of the Reform Act; but he did not believe that it was so. (Hear, hear.) What could the statute book contain nobler than this—that all Englishmen should be equal in the eye of the law, whatever their religious opinions might be? If this was right, then it was usurpation for the law to take everything which the State had to bestow, and lavish it upon one Church system—(Hear, hear)—he did not say upon one creed—(laughter)—because the warmest advocates of a State Church were most bitterly engaged in contentions respecting her creeds, and in loudly assuring them that the Romanists and the Ritualists were at home in her capacious fold; and that if they would be a Churchman they might believe what they pleased if they only believed in bishops. (Laughter and cheers.)

They might be told that their grievance was not of that definite kind which would enlist at once the ardent co-operation of all classes, that in fact it was more or less a sentimental grievance. Well, now, and to their honour it should be spoken, he knew of no grievance so well calculated to excite the attention of the people generally as a sentimental grievance. It was not because the Church-rates affected their pockets that they objected to them, and they regarded the question before them in the same light as they did Church-rates. Depend on it, they could not encourage one-half of the nation by law to give itself airs of superiority over the other half without impairing the harmony of every parish in the kingdom, and breaking into that cordial union and singleness of purpose which ought to combine the heart of nations as one man. (Cheers.) If modern justice proved anything, it proved this—that when an institution was found to be unjust, it was doomed, and its removal was only a question of time. This was the position in which they were trying to place the Church of England. The Church evinced manifest symptoms of decay and dissolution, and that was the position in which they wished to place it. The Church was evidently upon its last legs. It was rent in every direction by hopelessly irreconcilable dissensions. (Hear, hear.) He stood there that night as a politician, and he welcomed the question of disestablishment as the great Liberal question of the future. They were told that this was the question which was to break up and destroy the Liberal party, but he laughed all such prophecies to scorn. (Cheers.) No one who had watched the progress of the suffrage question, the Irish Church question, or the Ballot Act, could for one moment believe those who thus prophesied. (Cheers.) All those great questions had had precisely the same origin, had run precisely the same course, and had encountered precisely the same opposition, and the measures had been carried, and the party survived. (Cheers.)

Mr. R. W. DALE, who was received with loud cheers, moved a resolution authorising the chairman to sign a petition in their name, addressed to the House of Commons, in support of Mr. Edward Miall's motion next session. During the last twenty years the House of Commons had had to consider a great many questions relating to the condition of the Church of England, and during the next twenty years he imagined it would have to consider a great many more of the same kind. For it was singularly infelicitous on the part of the members of the Church of England that they were unable to make the most desirable changes in their ecclesiastical organisation, in their modes of worship, in the declarations of their belief, without the concurrence of an assembly in which there were, he supposed, some fifty or sixty members of the Roman Catholic Church, several Unitarians, a few Congregationalists and Baptists, and several members of the Society of Friends. He could not help thinking it must be a relief to have an ecclesiastical question of the shape that Mr. Miall placed before it to discuss, because members of that House must feel that, however unable they were to enter into the mysteries of the Athanasian Creed, they were able to discuss the question whether the Church of England should be disestablished and disendowed or not. (Hear, hear.) That seemed to him to be the only question in relation to the English Church which the House of Commons was competent to consider. (Hear, hear.) But it was very certain that the House of Commons was in no mood at present to listen, or rather to accede, to the petition which was to be presented to it in their name.

Before they could address the House of Commons to any great purpose, they must appeal to the English people, and it was what they were preparing to do. They appealed with unfaltering confidence to the nation, to the whole nation, not to Nonconformists alone, but to Churchmen—(cheers)—to men of every religious creed, and of none. He ventured to appeal that night to Churchmen, to those who regarded the creed and the polity of the Church of England as of the most transcendant value, who cherished for it, as a spiritual institution, the most profound loyalty, who looked back upon its history with the profoundest veneration, and who were most confident that she was destined to recover the lost allegiance of Nonconformists, and to include at last the whole English people within her fold. Happily, on that platform, and in the movement in which they were engaged that night, it was unnecessary to impeach the apostolic succession of the clergy of the English Church; it was not necessary to controvert any of its articles: they need not discuss the merits of its polity. All those questions might be entirely laid aside, and the great argument that they desired to address to Churchmen and to the consciences of the English people was altogether unimpaired. Let him ask any Churchman present to consider the Established Church of this country, not under the light of an abstract theory, but in relation to obvious and undisputable facts. Wherever he travelled in this country he found the buildings and the ministry of the ecclesiastical community which had been established by the State. The whole land was divided into districts for spiritual purposes, and in every one of those districts the religious teaching and the institutions of religious worship were maintained under the authority and at the cost of the nation. (Hear, hear.) He did not propose to discuss the origin of the vast property which was now assigned to ecclesiastical uses. Most of it was of very ancient date. It consisted partly of lands that were devoted to spiritual uses in those years when the Church of England was in communion with Rome, and it consisted partly of tithes, some four-fifths of which had been created by Parliament during the last three centuries and a half. (Hear, hear.) He wanted to know for whose benefit that vast amount of property was appropriated to ecclesiastical uses? (A voice: The aristocracy.) Clearly it was not intended for the benefit of the clergy as such. They had to discharge certain public functions as the condition of enjoying the revenues arising from that property; and the persons on whose behalf those functions had to be discharged were the persons that the property was intended to benefit. (Hear, hear.) But look at the actual facts of the case, and take the county of Cornwall. Every parish in that county possessed a building, which the nation had devoted to ecclesiastical uses, and provision was made at the national cost for religious teaching and religious worship, but the great mass of the people in parish after parish were unable to derive any benefit from the national provision for their religious interests, and had been obliged to build and to maintain the innumerable Methodist chapels which were found all through the county. (Hear, hear.) The meaning of this was, that from some cause or other the institution intended to provide for the spiritual interests of the whole community had its ministrations rejected by the great mass of the people of that county, and it existed there simply for the benefit of the rich. (Hear, hear.) If they went into Wales they would see the same anomaly repeated all over the Principality. The State had made provision for the religious instruction of the people and for their religious worship, but the miners, the labouring people, the small tradesmen, and the farmers of Wales had forsaken in a body the Church which the nation had provided for them. (Hear, hear.) On every hillside and in every pleasant valley they had erected, at their own expense, places of worship—(cheers)—and within the walls of those buildings which they themselves had created, they, at their own expense, maintained the institution of religious worship. And then, rich people, who enjoyed the benefit of the national provision for their religious worship, sneered at Welsh Dissenters because there were mortgages on their chapels. (Cheers and interruption.)

But he would come a little nearer home.

In the centre of Birmingham there was an ancient church, the revenues of which were, he believed, derived from an ancient endowment. Now the only ground of justification of the position of the rector of St. Martin's was this—that in order to minister in the name of the State to all the parishioners of St. Martin's, he had the property which was intended for their religious benefit for his support; but within a stone's throw of St. Martin's, on the one side, there was the Old Meeting, and those who attended that place were deprived of the benefit which they should receive from the property set apart for the promotion of their spiritual interests. Within a stone's throw on the other side was Carr's-lane—(cheers)—and all who were so wanting in judgment and discretion—(laughter)—as to worship there missed the advantage which the ecclesiastical revenues of the parish intended to provide for them. Within a stone's throw in another direction there was a Baptist chapel in Bradford-street, and the parishioners of St. Martin's who worshipped there were in like manner deprived of the benefit which they were intended to receive from the ecclesiastical property set apart for their service. He appealed to the members of the Church of England, as just and honourable men, whether they were willing to continue to enjoy, as a religious sect, property which was intended for the benefit of the whole nation. (Cheers.)

But perhaps somebody would say, "Why don't you go back to the Church?" (Laughter.) Well, but they could not. (Cheers.) And were they to lose their share in the great inheritance of the nation because of their religious opinions? They protested against public property, meant for their benefit as well as Churchmen's, being devoted to the benefit of the latter exclusively. (Hear, hear.) There were clearly two methods by which this difficulty might be solved. A few years ago, it was a very favourite theory of some Liberal politicians that the Church should be comprehensive enough to include within its limits every form of religious faith. He did not think it was necessary to discuss the comprehension theory now. He thought people were beginning to discover that a Church sufficiently broad, frankly and honestly, to receive Mr. Spurgeon on the one hand, and Mr. Martineau on the other, was a kind of ecclesiastical institution which the consciences of the English people would not long tolerate. (Hear, hear.) To quote the rather felicitous expression with which he met the other day, he thought the mind of England was gradually coming to the conclusion, in more senses than one, that a comprehensive Church was a Church which took everybody in. (Applause.) He believed the great question was not to be determined either by the zealous Churchman, on the one hand, or the zealous Nonconformist on the other. It was to be determined ultimately by the good sense and love of justice by which the great mass of the people of this nation were characterised. He appealed to those who were outside all churches, and who sometimes perhaps regarded theological and ecclesiastical controversies with impatience, and asked them since they were parties and accomplices to the wrong which had been inflicted upon Nonconformists, so long as the Established Church remained, to join them in abolishing this ancient injustice, and in restoring to the people of this country the perfect religious equality which they had the right to claim. (Hear, hear.) He was quite sure that in the heart of the great mass of the people there was a sentiment which led them to regard with the utmost abhorrence every form of religious intolerance and persecution. He wanted to show that although the form of intolerance had changed the intolerance still remained. (Hear, hear.) They could not invest an individual Church with exceptional privileges, and exceptional prerogative and power, without putting a direct affront upon every other Church in the country. (Hear, hear.) That this might be somewhat more clearly understood he would ask their attention to facts.

A few years ago, his friend Mr. Crosskey came to Birmingham. He was invited to be the minister of a congregation which had erected, at its own cost, a church which was an ornament to the town of Birmingham. (Hear, hear.) In the congregation there were many men who contributed most generously to the support of all public charities, and who fulfilled important municipal functions with conspicuous ability and conspicuous public spirit. Mr. Crossley himself, since he had been in Birmingham, had been, he believed, a most excellent citizen; he had paid his rates and taxes like other people—(laughter)—and he (Mr. Dale) knew that he had been eager to promote every philanthropic work and every movement intended for the intellectual elevation of the people of this town; but Mr. Crosskey did not happen to believe in the Athanasian Creed. Probably he had denounced that creed as a forgery; probably he had endeavoured to show that the theology which the Athanasian Creed was intended to express was contradicted by the noblest philosophy of the nature of God, and by the teaching of the New Testament. Many things that Mr. Crosskey had said about the creed he (Mr. Dale) would probably not be able to agree with—(Hear, hear)—but Mr. Crosskey found no fault with him for venturing to discuss a question which separated that gentleman from himself. But when Mr. Crosskey came to Birmingham, he found in St. Martin's, in St. Philip's, in Edgbaston, a minister of religion, constrained by national wealth to preach and conduct worship under the sanction of national authority, he declared that unless he received that creed, "without doubt he should perish everlastingly." (Laughter.) Now, he (Mr. Dale) appealed to the conscience and judgment of every man outside of Churches to tell him what right a Government had to interfere in this matter. (Cheers.) Why should a Government official be sent here to declare Mr. Crosskey's eternal perdition? (Laughter.) In the name of common justice, in behalf of every Unitarian in the country, he protested against that enormous wrong. (Hear, hear.) Again, for the last twenty years his friend on his right (Mr. Vince) had been in Birmingham; he had won the affection and respect of men of every church and every creed. (Applause.) Now, it was a singular fact, unaccountable in a kindly nature like that of his friend, that he did not believe in infant baptism. (Laughter.) He thought that in every case

which was authorised by that authority to which Mr. Vince and himself alike appealed, and he believed that when in connection with the administration of that religious rite men were taught to believe that the nature of the infant receives inspiration of the Holy Ghost, the rite was made a vehicle of the most perilous superstition. Mr. Vince might be right or wring; but what right had the Government to interfere? In the name of religious equality, in the name of religious freedom, in the name of common justice, he demanded on his behalf, on behalf of all Baptists of the kingdom, that the Government should leave them alone. (Hear, hear.) But perhaps it might be said, "Does not the Government leave them alone?" and "Is not Mount Zion crowded every Sunday to hear Mr Vince preach?" No doubt; but then, very near to Mount Zion, the Government had sent an authorised minister of religion, in its name, to declare that every baptized child was regenerate of the Holy Ghost. He (Mr. Dale) said to the Government in this matter, "Hands off; it isn't your business." (Cheers.) And he appealed to the great mass of those outside all Churches, whether the claim that he urged was not sustained by the common instincts of their nature. But, again, let him give one more illustration of how this principle worked. Every Sunday, all the year through, in the heat of summer and in the snows of winter, there were hundreds, and perhaps thousands, of devoted and zealous men who, during the week, had been working at the carpenter's bench or the smith's forge, or who had been engaged in other mechanical pursuits, and who, being touched with pity for those who knew not God inspired by God's Spirit in the hearts of all who loved Him, went forth to country hamlets, and into the deepest depths of the suffering ignorance of our great towns, in order to preach the Gospel of the blessed God. Now, those men —many of them, at least—were outside the refinement which comes from human culture. Their words were often rough; they were ignorant of the "fairy tales of science"; they never entered into the possession of the rich inheritance of literature which God had bestowed on the English nation; but their words glowed with a divine charity. (Hear, hear.) They had received a teaching which was nobler than all human scholarship, and they often spoke with a rough eloquence which many great scholars might envy. (Hear, hear.) Anyhow, while they spoke, the hearts of men were melted, and their consciences were roused; drunkards repented of their drunkenness and became sober; the profane learned to be devout; thousands of homes in this country had been delivered by them from misery and shame, and made the homes of peace, of virtue, and of honour. (Hear, hear.) To him (Mr. Dale) they were true ministers of Christ. (Hear, hear.) Wherever they went, from one end of England to the other, the Government met them with its frown and with its discouragement. The Government had placed in the name of the nation, in their name, and in his, in every parish in the land, a man whose position as a clergyman of the Episcopal Church implied that he had received from an Episcopal consecration that right to preach God's truth and to administer the sacraments of God's Church that constituted every one of those zealous men an authorised and profane intruder into the sacred office. (Applause.) This was not only implied by the position of the Episcopalian clergyman, but in thousands of parishes in England the teacher of religion authorised by the State distinctly affirmed that he, and he alone, by Divine and human laws, was authorised to preach Christian truth to the people.

What right had the Government to interfere in their controversy? (Hear, hear.) He (Mr. Dale) stood by the local preachers. It might be enthusiasm, it might be fanaticism, but he believed there were thousands of those men on whom episcopal hands had never yet been laid, who were so imbued with the Spirit of God, so baptized with power from on high, that their ministration was at least as valid as that of my Lord of Winchester or his grace the Archbishop of York. (Cheers.) How long that struggle might continue he could not tell. It was enough for them that within the brief limits of this mortal life they were permitted to do something towards vindicating the authority of those eternal laws on which the throne of God himself reposed, and something towards the emancipation of the Christain faith from the bondage by which her power was impaired and her august dignity insulted. In the day of triumph the names of most of them would be forgotten, but there was one amongst them who would be remembered even then—a man whose calm and resolute fidelity to the cause of justice and of freedom was never shaken by the violence of his enemies nor relaxed by the indifference of those who had been his friends. In asking them to adopt the resolution he asked them to declare to the House of Commons, and to the nation, that they cordially supported the motion to which the petition referred; but that through all the vicissitudes of this great conflict, down to the hour of its final success, they were irrevocably determined to stand by the principles of religious equality, and by their distinguished representative, Mr. Edward Miall. (Loud applause.)

The following is the petition, which was read by Mr. Schnadhorst:—

To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled.

The humble petition of certain inhabitants of Birmingham, in public meeting assembled,

Sheweth—

That your petitioners are of opinion that all classes of Her Majesty's subjects should, in regard to the action of the State in respect to religion, be placed on a footing of perfect equality.

That while, by means of modern legislation, much progress has been made towards the possession of such equality, it cannot be fully enjoyed while two religious bodies are established by law, and supported by public resources, to the disadvantage of the rest of the community.

That the Established Churches are admitted to stand in need of extensive reforms, not only to put an end to serious scandals, but to enable them rightly to develop their power as religious institutions.

That it is useless to attempt to effect such reforms so long as the affairs of those Churches are regulated by Parliament, which, from its constitution, is incompetent to undertake so important a task.

That the work of reformation must be devolved on the members of the Established Churches, but that, for that purpose, it is absolutely necessary that they should be disestablished and disendowed.

That your petitioners firmly believe that such a change will prove good for religion and beneficial to the whole community.

They therefore pray your honourable House to adopt measures by which such disestablishment and disendowment may be effected.

And your petitioners will ever pray.

The Rev. J. Swan Withington seconded the motion, which was carried almost unanimously.

After a few words from Mr. Miall, M.P., and the Rev. C. Vince, the meeting was brought to a close by a vote of thanks to the chairman.

MEETING AT WOLVERHAMPTON.

On Wednesday evening a meeting in support of Mr. Miall's motion was held at St. George's Hall, Wolverhampton. Mr. W. Hatton, J.P., presided, and around him on the platform were A. Illingworth, Esq., M.P. for Knaresborough, who with Mr. Carvell Williams (the Secretary of the Liberation Society), and the Rev. J. Jenkin Brown, of Birmingham, attended as a deputation; the Revs. T. G. Horton, and E. Myers, Wolverhampton; Norman Glass, Bilston; W. Purton, A. Cooke, Sedgley; — Eachus, S. S. Mander, Mr. Alderman Bantock, Councillors W. H. Jones and B. Jones, and Messrs. W. M. Fuller, R. Felkin, J. P. Eagleton (Sedgley), W. Hatton, jun., T. Shaw, J. Shaw, — Claridge, S. M. Wright (Birmingham), J. George, J. Phillpotts, J. W. Beckett, W. Astle, E. A. Wright, &c.

The Chairman, in his opening address, referred to the importance of the Liberation question. He acknowledged that the Church, by means of her great wealth, her learning, and her piety, had exercised a very considerable influence on the people, but her connection with the State was alike mischievous to her and to the country. Referring to the advance of public opinion, he said that a few years ago it was highly unpopular for a man to advocate any interference between Church and State. He remembered the time when it was considered exceedingly vulgar to hold such opinions as they had met to enunciate that night, but it was not so now. (Hear, hear.) Now men could meet together, holding different views on these questions, and discuss the different state of things, and after doing so they could shake hands, and part good friends. It was not so formerly. As to the future, as they were well aware, great measures at first moved very slowly indeed, as witness the endeavours of their own member (Mr. Villiers) in support of free trade. When Mr. Villiers first brought forward his measure in the House of Commons for Free Trade in this country, he was laughed at, and had only eight supporters. When Mr. Miall first announced his measure on the question of Disestablishment he also was laughed at, and even sneered at, as having proposed what was then deemed an impossibility. But what had been the result after a few years? When the motion was brought forward during the last session of Parliament, it received the support of more than 100 members, and Mr. Miall was complimented for the manner in which he brought forward his motion, and for his very temperate speech in support of it. (Cheers.) It was Mr. Miall's intention to bring forward in the next session of Parliament another resolution on that great question—(Hear, hear)—and it was with the view of diffusing information on the subject among the people that meetings such as these were being held. (Hear, hear.)

Dr. Eagleton, of Sedgley (a Churchman), moved the first resolution, which was in favour of an energetic support of Mr. Miall. Dr. Eagleton said the time had come when all Christians should unite in denouncing an Establishment, whose very existence was a standing aggression on the civil rights of fully one-half of the people of the land, and in deepest truth opposed to the other half. As a Churchman —(applause and hisses)—he said, and he said it with all the energy of a well-founded conviction, that the time was fast coming when it would no longer be considered a mask of respectability, but a badge of dishonour, that the Church of England in this nineteenth century was the one single sect that claimed, and struggled to retain, that State influence and State wealth which the voice of Parliament, as the only real voice of the National Church, could at any time take away or give to a directly opposite creed. Then he would affirm in the next place his opinion that the question of Establishment or Disestablishment would not be much longer a question between Churchmen and Dissenters—(Hear, hear)—but that it was rapidly becoming simply a question between the priests and the people. (Applause.) Religious equality was the corner-stone of true freedom for all, while the establishment of any one sect was establishing the domination of the priests, the loss of all true freedom to Churchmen and Dissenters alike. An established clergy was an established aggression on the rights of all. If the clergy were Roman, or the counterfeit of Roman, called Anglican, their establishment tended to political oppression of the worst kind, based upon dogmatism and superstition; whereas, if, on the other hand, they were true Church of England clergymen, content to allow themselves to be the servants of the State, their Establishment tended to political corruption through their State subservience. (Hear, hear.)

The Rev. J. J. Brown, in seconding the resolution, agreed that this was a question that pertained to all England. It was also a question of the age cropping up in every country. He would ask them whether they were prepared to take their proper position in the van on this great question, instead of being dragged in as laggards at last, when victory was certain, and nothing was left to them but the consciousness of not having helped to obtain it. (Hear, hear.) If any one asked what it was that they aimed at, he would reply that the object of those who took part in this movement was to give the Church to Christ—(Hear, hear)—whose rightful heritage she is. (Applause.) The object of those who supported this agitation was to place religion before men as Christ Himself placed it—(Hear, hear)—to apply it to their hearts and consciences, leaving the Divine love which originated it, and the Divine blessing which it provides, to enforce it. (Applause.) He had no hesitation in saying that the Church of Christ had never had a chance in this world since priests and kings set their hands upon it. (Hear, hear.)

Mr. Carvell Williams supported the motion, commencing his speech on the lecture of Dr. Barry, recently delivered at Wolverhampton. Referring especially to the claim made by Dr. Barry, that the Church occupied a position of spiritual leadership for the good of the nation, the speaker said that he denied the assertion. It certainly could not be true of Ireland, where the majority of the people were Roman Catholics; and in England the Episcopal Church did not lead the Methodists, the Baptists, the Congregationalists, or any of the other sects who refused to conform to the Church. (Hear, hear.) But let them push the question a little further. How did the Church of England exhibit this spiritual leadership within the Church itself? (Hear, hear.) The leadership was of a most curious kind, for one portion of the Church led in the direction of Geneva, another in the direction of Rome, and a third into the dreary bogs and fogs of Rationalism. (Applause.) The clergy differed from each other, and the laity differed from the clergy. (Laughter and applause.) They knew more about the state of religious feeling in Wolverhampton than he could be supposed to know, but he had gleaned sufficient from the reports which had appeared from time in their local newspapers to know that the clergy and the bishops were pulling in opposite directions, so that it was exceedingly difficult to say who was leading the religious thought and feeling of the people of Wolverhampton. (Hear, hear.) He received last week a letter from a clergyman of the Church of England, and as he had his permission to read his letter, and give his name, he would do so. The letter was as follows:—

Sir,—Will you be kind enough to have my name added to the list of members of the Liberation Society?

I consider the present state of the Church of England as highly conducive to infidelity; three distinct parties, each cursing the other, united only by the Establishment. The sooner such a state of things ends, the sooner will each of these parties honestly separate from the other, and the present miserable spectacle terminate.—Yours faithfully, Willis Nevins, Elmshurst, Fareham.—J. Carvell Williams, Esq.

Mr. Williams proceeded to refer to Mr. Molyneux's secession, quoting from his pamphlet, and commending what he had read to the judgment and consideration of every Evangelical clergyman in the country. (Applause.) He proceeded to refer to the divisions in the Church, and to their influence in dividing the nation. As for Church reform, it was a strange fact that nothing was heard of it till the action of the Liberation Society in the matter of disestablishment became serious. Until the Church was placed on a level with other denominations, the country would never enjoy the national union which was one of the greatest sources of national strength and prosperity. (Cheers.) The resolution was put and carried with only two or three dissentients.

The Rev. T. G. Horton next moved the adoption of a petition to Parliament in favour of Mr. Miall's motion. Mr. Horton said the question was rapidly ripening, and was commanding public attention more than ever it had done. (Hear, hear.) In this country there was property of the value of two hundred millions sterling belonging to the Established Church. Looking at the question from a political point of view, the Established Church was the great bulwark of Toryism or sacerdotalism, and opposed to Liberalism. It was therefore worthy of their consideration from that point of view. It was their duty to speak about what they considered to be an injustice—(Hear, hear)—and the present state of things was really an absolute injustice. (Hear, hear.) Those who were known as Liberationists were not recognised by a great many people with whom they were previously friendly. Liberationists were denounced as demagogues and agitators. The present state of things had been compared by a previous speaker to the state of things in America previous to the emancipation of the slaves. Referring to the sale of livings, he said such a state of things was an outrage upon the conscience, an insult to Christ, and would prove, if allowed to continue,

a deadly gangrene to our national health. (Loud applause.)

Mr. A. Illingworth, M.P., in seconding the resolution, proceeded to point out some of the disadvantages and some of the hindrances which the connection between Church and State put in their way as citizens, and referred to the political aspect of the question.

It was a remarkable fact that as a rule the Conservatives went with the Church party—(laughter)—and the Liberals were generally Nonconformists. The latter party had the support of the working classes of the country, because they had no sympathy with the Church party, having suffered from its coldness in matters concerning their welfare. Never more than two or three out of a hundred clergymen supported a Liberal candidate. (Hear, hear.) Why should any man, because he was an Episcopalian, be a Tory and a monopolist, or a supporter of monopolists? When the Anti-Corn League convened a large meeting at Manchester many years ago to consider the Corn Law system, invitations were sent to the clergy of almost every denomination. At the meeting there were about 500 Dissenting ministers, and not more than two or three clergymen of the Church of England. The great bulk of the Established Church clergy were conspicuous by their absence. He asked why it was that they did not speak out upon the question in which the country at that time took a deep interest? The beneficed clergymen were interested in the matter, for until the Tithes Commutation Act passed, the beneficed clergy were entitled to one-tenth of the farmers' produce. The clergy of this country have almost invariably been on the side of the monopolists, both temporal and spiritual. (Applause.) The clergymen were, during the Corn Law agitation, interested in the high price of corn, and they supported the Corn Law monopoly. This state of things had, however, been gradually altered and modified. Every monopoly had been attacked, and progress was being made in advancing the general welfare of the people. Happily all other monopolies had been removed, and they were now removing the last monopoly—(Hear, hear)—in order that justice should be done between man and man.

Mr. Illingworth next referred to the revenues of the Church.

There were things, he said, connected with the revenues of the Church that required the closest scrutiny. (Hear, hear.) Mr. Carter (Radical member, Leeds) some time ago made a motion for a return to be made of what money was in the hands of the bishops, deans, and archdeacons of this country. He was told that it would be impossible; nobody knew that there was any record to contribute to such a return. Fortunately for him, some time before a return was ordered of the money, fee simple, that was in the hands of the Bishop of Durham. That return was deposited in the library of the House of Commons, and Mr. Carter insisted that if it could be done in one case, it could be done in the whole of the dioceses throughout the country. An Ecclesiastical Commission was afterwards appointed for the purpose of collecting information, but there was a great delay in making the return. Mr. Carter asked for the return many times, and he only got it eventually by going to one of the commissioners and threatening to draw the attention of the House of Commons to the way the matter had been treated. When the return was made it showed that between forty and fifty millions sterling had been paid into the hands of the bishops, with which the greatest jobbery had been transacted. In the Church there was the rich Dives and the poor Lazarus, and the national honour was abused in many ways through the connection of the Church with the State. Things would never proceed in this country in the way they ought to do until a change was brought about by the separation of the Church from the State. (Applause.) There was no doubt that the enterprise upon which they had entered would arouse opposition; they would most probably be slighted and vilified, and must prepare themselves for the opposition they would encounter. Happily, on the other hand, all the forces of the day were working in their favour. (Hear, hear.)

Mr. T. Bantock supported the resolution, and it was carried unanimously.

The Rev. E. Myers then proposed a vote of thanks to the deputation (Mr. Illingworth, the Rev. J. J. Brown, and Mr. J. Carvell Williams). The proposition was seconded by Mr. W. H. Jones, and unanimously agreed to.

Mr. Carvell Williams briefly responded. A vote of thanks to the chairman brought the proceedings to a close.

THE PRESS ON THE BIRMINGHAM CONFERENCE.

The united conference of the Liberation Society and Nonconformist Committee at Birmingham has elicited general expressions of opinion from the daily and weekly journals, which, in tone, are remarkably different from what was said after Mr. Miall's motion last session.

The *Times* holds that Mr. Miall deserves the thanks of all those who have ears to hear, but who do not wish those ears to be agonised by shrill utterances or deafened by exaggeration. It is not that he offers a respite to the Establishment or a breathing-time to its defenders; he will still take the best way to his end, only profiting by past experience to avoid pitfalls and divergencies that lead to nothing at all. Mr. Miall bestows unusual pains in guarding his object from confusion with other questions. He has nothing to do with any one doctrine, or with the particular interests of the Church of England or any other denomination. Remove all the political machinery, he says; do not put any denomination into State livery and armour; let us have none of this creaking and grinding and perpetual hitching in a matter that should be free as air. It is, he says, the spiritual element which wants raising from earth and clearing from encumbrances. In the spirit he claims that all shall be equal and free. It will not be yet. Old things are so hard, prejudices are so inveterate, entanglements so inextricable. It may be only from Pisgah's height that Mr. Miall will ever see the fulfilment of his golden dream. But he will press on towards it, with all the more fervour that his long life's work has, for him, only a spiritual reward. But mild as the tone is, and modest as the expectation, it will not be readily admitted by those who know the Church of England well that Mr. Miall does it full justice. Any stranger might suppose from Mr. Miall's address that this Church of ours was a very powerful, dominant, and highly-favoured body, very well in with the higher social circles, and in acceptance and social position scarcely behind that which the Papal Communion has enjoyed and still claims. But the *Times* will venture to say that at least three-fourths of the clergy feel, not without reason, that they give to the State, and the requirements of an established system, a great deal more than they take from it. There is certainly one class of *ascripti glebæ* in this country, and that is the parochial clergy. There they are twenty, thirty, forty, and even fifty years, dealing first with one generation, and then another. They must bear and forbear. They must keep their tempers, even if nobody else does. They must be that which is dear to simple folk—always the same. They must be the pillar of the little State, as bound to the spot as the half-mad saint to his column. Now, is all this nothing? Is it not worth a notice, a passing allusion, or a slight qualification of the general tone of Nonconformist censure? Truth requires it; and, even where the cause is good and the controversy hot, truth still is the best guide.

The *Daily News* observes that nothing is so trying to a leader as to be obliged to refuse to lead. Mr. Miall found himself somewhat in that position at the Birmingham Conference. His view of the relation of the Liberal party to the question of disestablishment is, however, unquestionably the true one. The speakers at Birmingham must not be surprised if politicians are not all found to agree in their estimate of the relative importance of the question of disestablishment. The *News* admits that, of all the coming problems of English statesmanship, this one may ripen most rapidly. The enactment of complete religious equality is one of the great steps of progress which the nation will have to take under the guidance of the Liberal party of the future; but it is not the only step, and it may not even be the first. Nor is there any doubt as to the method by which that equality will be attained. It is not probable that any of the old schemes of comprehension, fascinating as they still are when urged by such writers as Dean Stanley, will come up for serious discussion. The time for them has gone by. The policy of the nation has been fixed by circumstances; it is the policy of disestablishment. But the nation is not likely to undertake this work immediately.

The *Standard* contends that the comparatively subdued tone of the conference indicates an important modification in the tactics of the disestablishment party. They have come to see the difficulty of the enterprise they have undertaken, and they have formed a more modest estimate of their power to influence Mr. Gladstone and terrorise the moderate Liberals. Conscious that there is no chance of inducing the Liberal party to make a rush at the Establishment, they perceive that they must bide their time, and fall back upon the policy of "judicious bottle-holding." The new tactics commended to them by Mr. Miall are in themselves a confession of weakness.

The *Daily Telegraph* observes that Mr. Miall and his friends make a signal mistake if they fancy that a religious sect would render itself absolutely free by cutting the link which binds it to the State. No fixed form of religion can emancipate itself from the fetters of the law. From the moment that any body of Christians draws up a set of rules, creating rights which involve the transfer of property in any shape or form, it becomes, in the eye of the law, a corporation, and is subject to precisely the same code of justice as railway companies. Another objection to disestablishment comes from men whose Liberalism not even Mr. Miall will call in question. It is of the highest importance that spiritual guides should not be unduly fettered in their teaching, and independent sects have hitherto failed to grant such liberty. A still more formidable question is pointed by the social work of the Church. The parish clergyman is a social reformer as well as a Christian teacher; in many places he is the sole representative of science, charity, and refinement. His church is a veritable centre of civilising influences. Can the Liberation Society suggest a plan by which the work would be equally well done if the Establishment were to be separated from the State, and the greater part of its endowments poured into the national exchequer? In a second article the *Telegraph* says that the Liberation Society will weaken more things than the Liberal party if it should be so short-sighted as to ignore the existence of everything save the Church and State. Toryism would welcome such a battle as that which Mr. Miall rather timidly deprecates; and he and his friends will find the coming session full of other work than the settlement of sectarian claims. The *Telegraph* then ventures on this astounding statement, which, in the course of a week or two, we hope to show on evidence which cannot be gainsaid is the reverse of true.

We must go back to the Augustan age of her oratory to find the superiors or equals of Dr. Newman or Archbishop Manning, who have carried their banners to another camp, or of Dr. Liddon, Dr. Vaughan, Dr. Jowett, the Bishop of Winchester, the Bishop of Peterborough, and the Bishop of Exeter. The influx of fresh zeal and brain has, of course, drawn to the Church crowds of people who seldom came within her walls before, and it has opened the purse-strings of many who were wont to keep them tightly drawn when religion begged for a share of their bounty. Those who go to the national places of worship are now half as many again as they were thirty years ago, and new churches have been springing up at a rate which must be alarming to Mr. Miall and his friends.

The *Globe* professes to see a great disparity between the sentiments expressed by Mr. Miall and the spirit of the Conference, and this is attributed to the hon. member's "overwhelming defeat" last session. Consequently "the disestablishment crusade has collapsed, and Mr. Miall, like a man of the world, is chiefly anxious to see the hatchet he flourished so bravely decently interred." Mr. Miall cannot expect to have the Liberal party with him at present. The Government which has just appointed Sir Roundell Palmer Lord Chancellor can scarcely be planning a disestablishment crusade for next session. *Festina lente* must therefore be the motto of Dissenters. The *Echo* also assumes that the accession of Sir Roundell Palmer to the woolsack is strong proof that, during the life of the present Ministry, Mr. Miall's policy will find no support from the united Cabinet.

The *Saturday Review*, discussing Mr. Miall's speech at the Birmingham Conference, says that the conclusion to which the average Liberal will probably come on the question of disestablishment is that it is a very fair subject for discussion, supposing that the discussion be not intended to have any practical result; but that it is not a subject from which ordinary politicians can draw that supply of sustained enthusiasm which is needed to overturn an institution so deeply rooted in the customary life of the English people. When Mr. Miall declares his conviction that the cause of disestablishment only needs to be properly placed before the Liberal party to excite all the enthusiasm which is wanted to ensure its success, he is reckoning on a latent force which may prove to have no existence. Disestablishment may so far become a part of the fashionable Liberal creed as to give the Liberation Society a considerable apparent gain at the next general election. But a large body of abstract opinion in favour of a change may exist without the change itself being any nearer accomplishment. The disestablishment of the Church of England is not to be effected by a resolution of the House of Commons on the motion of a private member. It must be the work of the Government, and at their present rate of progress, the Liberation Society are likely to be a long time before they can persuade a Ministry to set their hands to such a measure.

The *Spectator*, commenting on the demand of the Liberationists for "religious equality," asks, What is religious inequality as we have it in England? It consists solely in the fact that the Church selected through the agency of historical causes now remote to be the trustee of the nation for the religious teaching and moral civilisation of the poor, is not in complete sympathy on religious topics with more than about half of the nation. It is perfectly clear that the religious inequality in this case only exists while the majority of the people regard it in that light. Supposing, what the *Spectator* believes to be the case, that the majority of the people deliberately wish to provide for at least one church in every parish, even though it be not exactly their own church, being aware that if any church is to be established, it is necessary to make some sort of selection, the religious inequality ceases to exist, except indeed in the same sense in which a grievous banking inequality exists so long as the Government is so closely allied with the Bank of England, and a grievous carriers' inequality, while the Government arrogates to itself the exclusive right of carrying letters. This theoretic principle of justice, which is always crying out for forcing equality on a people who, so far from complaining of inequality, regard that inequality as nothing but a form of the division of labour, may ruin the State in time, if it is to be pushed to these exaggerated extremes. But then comes the further question—ought the majority of the people to think the contribution of national means to a single Church an act of injustice? That depends surely on the nature of the particular moral objections entertained to a State Church. Let us see what these are. Mr. Miall declares that State endowments taint a Church, and introduce into it a vast crowd of worldly motives; that they bias intellects towards one form of truth rather than another; that they lower, in fact, the whole "spiritual plane," to use his own phrase, in which the Church moves. But what sort of evidence is there that anything at all would be gained in this respect by disestablishment? There would still be, as there always will be, fashionable sects. There would still be worldly motives for consorting with the more refined and aristocratic rather than the more plebeian and less educated sects. There would still always be in all things human the feverish flush and bustle of low worldly motives. Disestablishment and disendowment would not banish a single worldly or contaminating element from the religious life of English churches, though it would strike a fatal blow at the civilisation of a vast number of poor villages and rural communities.

The *Record*, which it is only right to state fairly and fully reports the conference, remarks that "it is an easy task, moreover, to band against the Church of England a number of men who individually occupy platforms of religious thought and opinion wide as the poles asunder and in diametric

antagonism one to another" [as indeed it is to combine "a number of men," &c., &c., in one Church]. Our contemporary is convinced that while it is most desirable to raise the religious tone and feeling of the community, disestablishment is neither the best nor the sure way of accomplishing it. If Mr. Miall and his friends claim conscientious conviction and duty as their motive, they ought to give the same credit to the other side, and not make such charges, as the only agreement between Churchmen is a determination to keep hold of the money-bag. The *Record*, which is rather apologetic throughout, adds :—

We must confess that the reports we receive from time to time of religious work in America fail to confirm in even any approximate degree the assertion about religion being carried into every cottage in the country. But surely if Mr. Wright had studied the question at all on which he professed to enlighten the conference, he would have known by this time that Churchmen are as stanch advocates of voluntary effort and the necessity of it as he can be. What they deny is its sufficiency; and on that point they boldly challenge the testimony of facts past and present. So, too, when a churchwarden from Belper dilated so earnestly on the sale of advowsons, he might have known, had he cared to investigate the matter, that Churchmen would gladly see the existing system of Church patronage modified and changed. It is an inheritance of other days, the evils of which are frankly recognised; but just as we don't pull down the constitution because there are faults in its working, so there is no necessity to overturn the Church for the purpose of stopping the sale of advowsons. The present custom is neither of necessity an element of an Established Church, nor would it of necessity be abolished by disestablishment.

The *John Bull* is hardly so forcible in argument as it is strong in invective. The question is, quoth our contemporary, "Will the country allow the Liberation Society to succeed in a work admitted to be a tremendous undertaking through its sheer pertinacity and an enthusiasm and determination worthy of a better cause?" After "taking stock of the political force," the *John Bull* is not afraid. Therefore it would have been better to have refrained from such ineffective remarks as that the speeches contained "the usual falsehood and misstatements," and from such unsupported calumnies as that Dissenters desire "religious supremacy," and would, if their past history is a guide, follow it up "by persecution and proscription." But our High Church contemporary appears to find some consolation in the belief that "Birmingham is the great sink into which the spirit of dissent, disaffection, and hatred of the upper classes in the Midland Counties drain, and it is quite right that there should be a vent for it."

Mr. Miall (remarks the *Church Review*), degrades himself to the level of the vulgarest agitator, and this is to be regretted in the case of a man who undoubtedly has convictions and is considerably in earnest. Thursday's *Times* very effectively proves to Mr. Miall that there is as little prudence as candour in assailing a venerable institution like the Establishment, and at the same time ignoring all the virtues and uses which have belonged, and do still, belong to it. The result of opposition like this is to lead men to believe that the existence of the uses is a complete reply to it. The counsels of the conference at Birmingham were divided amongst themselves. When one adviser expects to free the Church from the spiritual claims of "Ritualism" by freeing her from the tyranny of the State, and another adviser proposes to give the Church a spiritual impetus by the same means, it is manifest that all of them are talking nonsense.

The *Inquirer* rejoices that the movement for religious equality is not to be a Nonconformist movement, nor to have it head centre in any radical town, nor to be made the occasion of party disorganisation. Disestablishment to enlist popular sympathy must be placed on a higher level and felt to be a national concern.

It is a practical question. It means the removal of a grievance and an anomaly that besets us everywhere. Our family comfort, our social intercourse, our worldly interests are interfered with by the existence of the so-called National Church. It is in more than ten thousand parishes an element of jealousy, of alienation, of injustice, and of incalculable evil. It meets us at every turn. It bars the way of education, and of other needed reforms. The Church is more and more the stronghold of the great obstructive party. Beaten and obliged to yield on every other ground, the opponents of progress entrench themselves behind the Establishment, and by enlisting the sympathies of the priesthood and appealing to the credulity and superstition of the more ignorant amongst the people, they hope, in the spirit of Pope Pius, to stay the march of civilisation! How fatal to religion must be this conflict waged around the Church, when the clergy are on the side of injustice, when so much that is venerable is linked with an untenable system, and when the sacred things of faith and conscience are made the sport of faction, and dragged into the arena of party conflict. Such is the prospect that looms over the settlement of this question.

The *Birmingham Daily Post* says that the most unobservant reader cannot fail to recognise the seriousness of the men who were present at the conference, their sincerity, the vigour of their policy, the direct plainness and force of their resolutions. Of course there is nothing new in this—there have been disestablishment meetings before, and brilliant and vigorous addresses, and forcible resolutions. The Liberation Society has been at work for years, and from the beginning until now has been advocating much the same ends, and saying much the same things. But, although the external form of the agitation is familiar, the spirit is different. It is not too much to say that from this meeting the disestablishment question takes a new start. It is lifted out of what we may call the sectional rut, and is placed upon a higher level—partly religious, partly political. The Liberation Society no longer has exclusive or even especial charge of it. The most advanced and the most active wing of the Liberal party has deliberately put disestablishment into the very front of its programme. No doubt, in a little while, the question will be raised in other districts—the Yorkshire Liberals have already taken it up—and, presently, the Nonconformist Liberals throughout the country will stand pledged to make "religious equality" the political question of the future. The *Post* quite approves of the advice given by Mr. Miall as to the future.

Of course, if those Nonconformists who advocate disestablishment constitute the majority of the Liberals, they may impose their will upon the party. But, whatever may come, at present they are not the majority, and therefore their question must wait its turn. Their policy as Liberals is fairly sketched by Mr. Miall. Wherever they are powerful enough to return a disestablishment candidate, let them do so; it is their duty and their right. Whenever they have the chance, let them press their views, as vigorously as they choose, upon the consideration of candidates who are not pledged to them. But if by undue pressure, or by abstaining from the poll, or by setting up a candidate merely to be beaten, they are sure to give success to a Tory, then let them be Liberals first, and "anti-State-Churchmen" next. That is the advice of Mr. Miall, and we believe it to be the wisest advice that could be given, both for the general interests of Liberalism, and for the success of the Nonconformists themselves.

The *Manchester Examiner* does not know that Dissenters are specially responsible for what is called "the Spirit of the Age," the reality of which we must all admit, though it escapes exact definition; but it is unmistakeably on their side in the onslaught they meditate upon Established Churches. The tendency is universal, permeating society throughout Europe, and everywhere foreshadowing the same results. In our own country the Establishment is assailed with equal virulence from the most opposite quarters.

Religious men object to it because it harbours indifferentism, and seems to sanction the notion that it matters little what you believe so long as you permit the State to pay for teaching it. You may take your choice of contradictories in theology; you may be Romanist, Methodist, Unitarian, Theist, or anything else, so long as you are willing to keep within the State pale. Men of strong religious convictions, like the Rev. Capel Molyneux who has just seceded, and Dr. Pusey and his numerous followers who threaten to secede, are shocked at this legalised latitudinarianism which usurps the name of Christianity. On the other hand, there are those who view the Establishment in its social relations, and allege against it that it divides the nation into hostile halves, one of which is patronised and honoured and salaried by the State, at the cost and to the disparagement of the other. Why, they ask, should we incur a vast expense in order to foster in our midst this fierce element of disintegration? Why should Englishmen, as politicians and citizens, be thwarted and embarrassed at every step by an institution in which they have no common interest? If all are equal before the law and in the estimation of the State, why should one man's religion be sanctioned by the State while that of another is disowned?

Such are the forces at work. It is useless to ask who is responsible for their existence. There they are, self-generated perhaps, or the offspring of causes inseparable from the actual stage of development of the human mind; but since they are there, the practical statesman cannot ignore them if he would. The Bishop of Manchester speaks of the disestablishers as "our enemies." But of what are they the enemies? They are the "enemies" only of the fact and the principle of State Establishments, by which, as they hold, the Church herself is robbed of her spiritual rights, and held fast in gilded bondage to the detriment of the State no doubt, but not more than to her own enfeeblement and dishonour. Perhaps they are wrong, but at all events let the extent of their crime be fairly measured, and when episcopal fulminations are hurled against them in holy places, let it at least be said that they are "enemies" of nothing that God has revealed, but only of some questionable things which man has done.

The *Newcastle Chronicle*, discussing the disestablishment policy in connection with Archdeacon Prest's reference to the same subject in his charge to the clergy of Durham, says :—"The archdeacon recommends certain tract-like productions as an antidote to the heresy which the member for Bradford preaches; but the tide of thought that is bearing Europe onward to the final separation of temporal from spiritual authority is not to be arrested by any such feeble agency. It is not Britain alone that has felt the influence, or yielded to the impulse of the watchword, 'A Free Church in a Free State.' Movement on this point is simultaneous in Italy and Austria, in Germany and in England. In the British Legislature the question has taken the place of the ballot, but the discussion thereof will be closed in a much shorter period than was needed to render the ballot triumphant. The prudence which Mr. Miall exhibited in his speech at Birmingham augurs well for the ultimate success of his mission. The task for which the member for Bradford has girt himself is an immensely serious task, but already the axe is laid at the root of our ecclesiastical establishments, and their fall is only a question of time. The day they go to pieces will be a day of jubilee. Connection with the State has secularised the Church, and with the connection broken, we may expect a return of Apostolic spirituality. These being the facts, Archdeacon Prest cannot too soon abandon his idea that seeking her separation from the State is assaulting the Church. To purify is not to assail, and were the Liberation Society victorious to-morrow, the Church would find the victory precious. All that is intolerant to Dissent in the Church of England, or unjust to Nonconformists, is due, not to the formularies or articles of the Church, but solely to alliance with the civil power."

The *Sheffield Independent* thinks it quite possible the question of religious equality may be consummated in this country as unexpectedly as it was in Ireland. Everything is preparing the way for it.

In the Church men are feeling more and more keenly how unendurable it is that a religious institution should be subject to law in respect to its doctrines and services made by men of all religious faiths or of none. The Bishop of Peterborough is meek enough to express his thankfulness that Parliament has relaxed a little the Act of Uniformity, and that when his clergy desire to adapt the services of the Church to the wishes of the people, the Right Rev. Father in God is no longer obliged to say, "Do it, but don't tell me." It will not always be that an eminent clergyman will think a mitre and a seat in the House of Lords a sufficient compensation for this moral degradation. Then from Ireland we have the testimony that the emancipated Church, though it has by no means availed itself fully of its recovered freedom, is far better for the change. The Nonconformist bodies of England are growing in strength and activity. Formerly the question of the Establishment was very much ignored by all the sects but the Congregationalists and Baptists. Now the various sects of Methodism take a prominent part in the discussion; and even amongst the old Wesleyans there is an awakening to the fact that the stale notion bequeathed to the present generation by Dr. Bunting, that the clergy and ministers of the Connexion are first cousins at the very least, is a great mistake. The Unitarians, a body whose intellectual eminence and social position are high as compared with their numbers, have also descended into the conflict, and are furnishing local leaders to the cause of disestablishment. Another important element in the movement arises out of the Education Act. There has been a desperate effort by the power of the purse and the activity of the clergy, to increase the ecclesiastical power over the education of the poor, and to prevent the extension of school boards, by which compulsion may be freely applied, leaving it in the power of the ratepayers to confine their aid to secular as distinct from religious teaching. The denominationalism to which the clergy and their adherents are devoted, is falling more and more into disfavour among the Protestant Nonconformists and is winning for the Liberationists multitudes of new sympathisers. To these causes it appears to us to be due that wherever the public mind is touched on the question of religious equality, the response is decided.

THE PRIMATE'S CHARGES.

The Archbishop of Canterbury continued his visitation on Wednesday at Canterbury Cathedral, the subject of his address being Church Reform. He said they were aware that an Act of Parliament was passed last session providing that the services might be so divided as to best suit the religious welfare of all who frequented cathedrals and parochial churches. With his limited experience, he was not prepared to express an opinion whether those whom he was addressing would deem it prudent to avail themselves of the provision or not; but he thought it was due to the Legislature who passed that Act, and to the Houses of Convocation by which it was recommended to the Legislature, that at all events the question should be carefully considered whether any improvement could be made in the services they were in the habit of celebrating. He would venture to lay before that body the propriety of very carefully considering how far in this respect the existing arrangement quite comes up to the object desired. The example carried out at St. Paul's and Westminster evidenced the unreality of the idea that, as a general rule, no one should be allowed to preach in a cathedral who was not a member of the cathedral body; and he was sure they would all agree with him that in such places as where they were then met, they ought to secure the services of the best and most able preachers to be found within the Church. Cathedrals, however, were not to be regarded as mere places of worship. They always had been, and he hoped ever would be, associated with men whose works have adorned the literature of the Church.

On Thursday his subject was upon the difficulties which he said it was not unusual in the present day to hear men urge in the position of the Church of England as an Established Church. He believed those difficulties would be found, when examined carefully, to disappear. One difficulty which was often stated to exist in the position of an Established Church was the administration of its ecclesiastical laws; but no sect of men in this country, whatever denomination they may belong to, could altogether free themselves from the dominion of the civil courts as to the decision of questions which more intimately concern their confession of faith, because wherever property is concerned the civil power must decide whether there has been any violation of the rights of property, and must decide whether or not there has been any departure from the original contract under which property is held. The Church of England as an Establishment possesses some advantage in this matter over other bodies which are not established, in that being an Established Church, the courts of the Church were recognised as the courts of the realm. Speaking of Ritualism, his grace said he believed there were very few clergymen in his diocese who would dispute the duty of obedience to the laws of the Church and of the land; but there might be a few—and we live, his grace observed, in an age when a very few persons, by making themselves

conspicuous, by talking very loudly, are able very often to make it appear that though they are but a small minority, they are really a majority—and the mischief that might be done even by a few persons acting in a lawless way, taking upon themselves to interpret where they ought to listen, might very infinitely injure the Church. Therefore he begged all who were tempted to act in this lawless spirit to reflect carefully how wrong it was thus to act in a manner in which no humble man placed under authority could ever expect to act; but to be content with that which the Church allows, within the limits of which there was ample room for great diversity. Those (the archbishop added) who go beyond these limits are persons who are either not believers in Christianity at all, or persons who have abjured their allegiance to the Church of England and look to foreign Churches, which is a practice that destroys essential unity. He concluded by assuring the clergy that nothing could befall the Church if they carried out its services according to its laws and customs, and if the people were faithful to its gospels.

The Primate's topic on Friday was clerical liberty. He said that no individual scruples touching ecclesiastical law could justify any one acting against the authority of Church and State, and he hoped that good sense and sober consideration would restrain any clergyman from taking a liberty the Church did not allow. It was unwise to lead the laity to watch the clergy in the discharge of their duty. They should, however, not be unmindful of the fact that changes for the better might be made, though they might prove unpalatable at first. He referred with gratification to the great improvement in Church services and congregations. It was natural that the laity should feel aggrieved if matters were pushed to extremes, but his grace deprecated any attempt to suppress freedom of opinion in the Church within certain limits.

On Monday the archbishop addressed the clergy at St. Mary's, Ashford. One of the subjects he dealt with was ecclesiastical legislation. He held that it was not desirable that great changes should be continually going on in the Church, but the changing circumstances of the community necessitated certain changes from time to time, and the Church of England had shown no inability to make such changes when they were required. He also adverted to the Athanasian Creed, and said he favoured the removal of the creed from the service, and its adoption among the Articles. This was a most difficult and intricate question, and he strongly deprecated the conduct of those who, in discussing the subject, declared that they would break up the Church if it were proposed to settle it in a way which did not exactly agree with their views.

Dr. Goss, Roman Catholic bishop, died at Liverpool on Thursday evening, very suddenly.

Archbishop Manning has prohibited the employment of female vocalists in the Roman Catholic places of worship within his diocese.

The priests of the canton of Geneva have addressed a protest to the Government, declaring that they only recognise the authority of the Pope. The Grand Council, after a long and animated discussion, has rejected the bill for the separation of Church and State by 34 votes against 32.

The late Mr. Burder.—Those of our readers who remember the progress of the famous Braintree Church-rate Case, will hardly fail to call to mind the name of John David Burder, which appeared on the record as the defendant in that prolonged contest. It is only just now that this enlightened and zealous friend of social justice and religious equality has passed away from amongst us. He died at Marks Tey, near Braintree, in the 77th year of his age, leaving a fragrant memory in the minds of all who knew him. Mr. Burder was for a great number of years a deacon of the Independent church at Bocking during the pastorate of the late Mr. Craig.—*English Independent.*

Swiss Archiepiscopal Conference.—The Swiss Archiepiscopal Conference was opened on the 21st ult. at St. Moritz. Among the ecclesiastics present were the Bishops of St. Gall, Bale, Lausanne, Sitten, the Bishop *in partibus* of Bethlehem, the Abbot of St. Moritz, and Mermillod, Bishop of Hebron, Bishop Maquin of Annecy, and the mitred Abbot of St. Bernard were also present. M. Marilley presided, and M. Mermillod delivered an address on the life and death of St. Moritz. After the opening ceremony in the church there was a procession of the bishops in full attire through the town, preceded by the relics of the place, and accompanied by the military. A splendid banquet followed in the abbey, to which no journalists were admitted. The following inscription was posted up in the church:—"Plenary indulgence for ever. His Holiness Pope Pius IX. grants for the day of St. Moritz a full and eternal indulgence to all believers who perform the Sacrament of penance and partake of the Lord's Supper and pray in the church of the abbey for the welfare of the church."—*Pall Mall Gazette.*

Diocesan Conference at Northampton.—On Thursday, a conference of clergy and lay delegates for the diocese of Peterborough was held at Northampton. The Bishop of Peterborough presided, and opened the proceedings with a speech, in which he deprecated attacks made upon the Church, and strongly disapproved of the Burials Bill for the sake of conciliating Dissenters. A resolution was passed condemning the Burials Bill. In the afternoon a discussion took place upon the Occasional Sermons Bill, which was also condemned, the bishop observing that he should not like the task of approving occasional preachers. A resolution was passed in favour of a paid diocesan inspector of schools. Bishop Magee said he should have great pleasure in aiding the formation of a Sunday School Teachers' Union; and a resolution in favour of such a union was passed. There was a *conversazione* in the evening. The attendance of delegates at the conference was very large, including the Duke of Grafton and Lord Penrhyn.

Baptism by Immersion in a Church.—A curious incident was lately reported from Hull—a case of baptism, by immersion, in the Church of England. At St. Silas's Church, last Wednesday week, the congregation witnessed the rite of baptism administered to an adult by "dipping." A bath or tank was placed in the chancel, near the vestry, its sides being covered by white hanging, relieved by emblems in red. When the vicar had read the evening service two female candidates came forward, and the office "for the baptism of those of riper years" was commenced. Whilst one candidate was being passed in the ordinary manner the other retired, and was directly after led from the vestry dressed in white. When she had been assisted into the tank by attendants, the vicar took her by the hand, and let her fall gently backwards into the water as he pronounced the words, "In the name of the Holy Trinity." The candidate stood in the water to receive the sign of the Cross as the vicar pronounced the words, "We receive this person," &c.

Death of the Bishop of Capetown.—Advices from the Cape of Good Hope announce the death of Dr. Gray, the Bishop of Capetown, and Metropolitan of South Africa, at the age of 63 years. He was created first bishop of Capetown in 1847. Dr. Gray will be specially remembered for the part he took in the proceedings against Dr. Colenso. The *Cape Argus* says that so imposing and so affecting a funeral as that of the late bishop was never before seen at the Cape. The immense crowd which assembled between Bishop's Court and St. Saviour's, Claremont, consisted of persons of every rank and station; and, with the exception of His Excellency the Governor, who was on the diamond-fields, but whose carriage joined the procession, there was scarcely a member of those occupying the most prominent positions who was not in attendance. The ministers and members of the Episcopal Church and of other religious bodies who were present were numerous and influential. The Dutch Reformed Church, the Wesleyans, the Congregationalists, the Presbyterians, and the Roman Catholics were all alike represented, for all shared in the common feeling, and desired to give expression to the same sentiments.

The Pope and his Sayings and Doings.—In replying to deputations from Roman youths on the occasion of the second anniversary of the *plebiscite*, the Pope thanked them for this fresh token of their affection on a day which recalled a painful recollection to memory, and added that this Catholic manifestation, the pilgrimages, and the prayers for the Church would hasten its triumph. When receiving the nobility of Rome, the Pope passed severe strictures on the *plébiscite*, saying that all honest persons deplored the events of the past, but that triumph was sure to follow. "I do not know," said His Holiness, "whether the triumph will come in my lifetime, but I know it must come." The Pope finally exhorted the parents to watch carefully over the education of their children. The *Osservatore Romano*, the organ of the Vatican, says:—"Italy cannot but understand that M. Thiers and the demagogues sitting in this Cabinet are not the French people. When the sad exceptional state of France, which cannot last much longer, shall be at an end, and France shall have again a solid Government answering to her interests and the wishes of the French people, she will ask an account of Italy of the breach of treaties and the infamous manner in which the ancient ally has been forsaken and mocked in her misfortune, and, as a Catholic nation and eldest daughter of the Church, will severely chastise Italy for robbing the Pope, and for all the misfortune brought on Rome." It is said that there is no truth in the statement of several Italian journals that the Pope is much alarmed at the prospect of the Old Catholic movement acquiring greater importance. On the contrary, His Holiness laughs at the "German farce," as he calls it, and has come to the conclusion that the present policy of the Old Catholics must, if persevered in, inevitably lead to failure.

Mr. Adolphus Young, M.P., on the Disestablishment Question.—In addressing his constituents at Helston last Thursday, Mr. Young thus spoke in reference to Mr. Miall's motion last session:—

I now come to another important question, and that is to the disestablishment of the Church of England. (Hear, hear.) I am proud to think that I was in a position to give a vote on that question. I look at it a great deal from a Churchman's point of view, and I believe it is a growing feeling among Churchmen that we had better be left alone, and that our connection with the State is of no use to us. (Loud applause.) I am free to say that I know many Churchmen who take that view, and who think that the connection of the Church with the State is damaging to her vitality. (Hear, hear.) In the view of the Nonconformists it is absolutely an oppression and a wrong that there should be this connection, and my vote was given on two grounds—first, as a Churchman; and, secondly, as sympathising with the Nonconformists. (Hear, hear.) I believe I am right in stating that Mr. Miall has urged the constituencies not to separate themselves from the Liberal party on account of their non-acceptance of disestablishment, and I think that is very good advice. We shall get disestablishment in time, as we have got other things, but we shall not get it entirely by the action of the Nonconformists. I have a strong opinion that both sections of the Church of England will yet help us. You have seen how Mr. Molyneux, a member of the Low-Church party, has recently seceded from the Church of England on account of the Bennett Judgment, although, perhaps, he will not be followed by many others, and then, on the other hand, we have Archdeacon Denison, one of the High-Church party, who, in a letter which he has written to the papers, says, "No man who knows anything about him, he thinks, would ever charge him with want of faithfulness to the 'Church of England.' The Establishment is a different thing—a phase only of the history of the Church. It began in a compromise. It has been tried and found wanting, as might have been expected." I suppose Mr. Miall will bring forward his motion every year, and if he does I can only say that I shall continue to support him. (Applause.)

The Bishop of Gloucester and the Clifton Ritualists.—The *John Bull* says:—"Our readers will remember that we stated some time ago that certain parishioners of All Saints,' Clifton, had made complaints as to the use of vestments, lighted candles, elevation of the elements, and the position of the celebrant, to the bishop. The matter stood over owing to Mr. Randall's absence from home; but the memorialists have revived the question. On August 26th the Bishop of Gloucester and Bristol forwarded the following reply of Mr. Randall to the memorialists:—'Believing, as I do, that the services at All Saints' Church cannot justly be charged as any breach of law, I must respectfully decline to deal in any way with the memorial.' Referring to the answer, the bishop stated, 'Should you feel it your duty to take proceedings, I shall be prepared to open my court to you that the case may be properly tried. It will be necessary, however, that the usual guarantee is given for the expenses during the suit.' His lordship added, 'I do not disguise my regret that the usages, some of which appear certainly to be contrary to the law as recently laid down in the Court of Arches and by the Privy Council, are complained of as practised at All Saints', Clifton.' The memorialists, in acknowledging this letter and statement, say that it certainly is their anxiety to have the services in their parish church purged of illegal superstition and, they fear, idolatrous practices, so as to enable them to worship conscientiously; but they are not in office, nor are they bound by the solemnly expressed obligations lying on all bishops, 'ready in all faithful diligence to banish and drive away all erroneous and strange doctrine contrary to God's Word.' A prosecution to this end, the memorialists believe, belongs rather to the bishop than to others. 'They had already incurred heavy expense in obtaining legal decisions on the subjects complained of, and, moreover, judging by the Bennett case, the decision might be barren of results.' The memorialists also refer to the presence at All Saints' lately of two bishops, who ostentatiously came out of their way to countenance and patronise Mr. Randall, and they said they had not heard that his lordship exercised his power to prevent their intrusion, nor so much as offered a remonstrance. In conclusion, the memorialists say they are unwilling to be prominent parties in a suit likely to be barren of results, and sure to impose an unpleasant amount of costs, odium, and trouble. They, therefore, decline to proceed in his lordship's court. In his last letter the bishop says he cannot concur in their view of the functions of his office. He does not consider it desirable to be both prosecutor and judge, and that too in a suit which they consider likely to be barren of results, and added, 'In reference to the two bishops (I presume of Salisbury and Oxford) to whom you allude, I do not wish to say more than this, that I could not certainly know that they were coming into my diocese, as they did not either of them do me the favour of communicating to me on the subject.'"

Religious and Denominational News.

BAPTIST UNION MEETINGS IN MANCHESTER.

(*From our own Correspondent.*)

Manchester, Tuesday morning.

In journeying to these autumnal meetings we have been reminded more than once that this season of the year seems to be peculiarly set apart for the assembling of the religious denominational Parliaments. On several occasions we have, as in coming to Manchester, travelled most happily in the pleasant company of clergymen of other bodies, more especially of the Episcopal Church; and save for here and there, an unusually broad-brimmed sort wide-awake, or a long sort of petticoat-dress, worn by these gentlemen, one would not know what were their ecclesiastical bearings. We have an impression that these friendly unsought companionships are productive of some good. For ourselves, we can say that we never received any harm from them, and we presume that Episcopalian ministers never got any hurt beyond the first little shock on discovering by some incidental remark that they were in the company of Baptist parsons.

These religious denominational conferences form not only interesting, but important features in the ecclesiastical history of our country. Each

denomination has such an annual conference, and it furnishes a pretty fair indication of the thought and power of the body in whose interests it assembles. We believe that this is increasingly true of the Baptist Union meetings, which have grown within a short time into great prominence and influence. The autumnal meetings of the Union are things of very recent date, but now they are beyond all question the most attractive and practical gatherings connected with the denomination. Whilst we thankfully say so much we must remark that the union has only begun to feel its way to do real and needed work. The process of removing hindrances is always slow. Prejudices, narrow views, and old habits are not easily or soon taken out of the way; much prudence, tenderness, and patience, are necessary in order to remove them so as not to do positive mischief. This work has to a great extent been accomplished by the Union, and now it remains to carry out the plan to completion, and to consolidate and set to work the forces of the Baptist body. Perhaps holding the autumnal meetings among such a sagacious, energetic people as the Lancashire folk, will help to impart a fresh impetus to what has been already begun. And we hope that the meetings will stir up the Baptists of Manchester and the county to more generous enterprise than has been shown by them in the past.

The Union, in its previous autumnal gatherings, has met in places like Birmingham, Bradford, Cardiff, Bristol, Leicester, Cambridge, and Northampton, where Baptist views have long been largely represented; but somehow Manchester and Lancashire have not been strongholds of the Baptists. How this should be so we cannot with certainty explain. We are inclined to suppose that it has arisen from a lack of that liberal-hearted and liberal-handed zeal which is peculiarly requisite in order to provide for the religious needs of a rapidly-increasing population.

In glancing over the programme—for at the time we write no public meeting has been held—there are some points deserving of notice, by way both of commendation and blame. First, we notice with pleasure that special evangelistic services are arranged to be held in different places. This is a most valuable feature, and one which we hope will be both continued and enlarged. It has always appeared to us a mistake not to make use of men specially qualified for evangelistic work, when they come together, as in the case at the Union meetings. Secondly, we notice that the papers and subjects for discussion are of a thoroughly practical character, and such as the Baptist denomination ought to grapple with. The complaint has long been that these gathering were of no real value—that they effected nothing. There is indication at least in the Manchester programme that business is meant. But thirdly, we think that too many topics are set down for consideration—it will, we fear, be the oft-repeated mistake of crowding in such a number of papers as to crowd out the free expression of opinion, which, after all, is one of the principal objects to be aimed at in such meetings. And then, fourthly, it seems to us that there is rather a tendency to grind round always with the same leaders; year after year we get the set few identical names, all very able and in themselves wholly fit, but there should be some effort to infuse fresh blood, and so widen the interest. With this word of friendly hint we close our criticisms, and look forward to the Manchester meetings with "great expectations."

Considerable disappointment was experienced on Monday evening that the sermon announced to be preached by the Rev. F. Tucker would not be delivered. Many, like the writer, went to Union Chapel hoping to hear one whose voice is always welcome, and especially so in Manchester, where he laboured successfully for several years; but then for the first time we were informed that Mr. Tucker was ill, and that there would be no sermon.

THE CONGREGATIONAL UNION.

The Congregational Union will meet at Nottingham next week. On Monday evening, the Rev. J. Bartlett, of Halifax, will preach in Castle-gate Chapel, and opportunity will be taken to hold a public meeting in connection with the Union at Derby—Henry Wright, Esq., in the chair. Next day (Tuesday), the regular autumnal session of the Union will commence with an address from the chairman for the year, the Rev. John Kennedy, D.D. After which, the Rev. A. Thomson, M.A., of Manchester, will read a paper on "The Influence which Christians should exert on the Social Morality of the Age." The secretary (the Rev. A. Hannay), will also submit a resolution on "Councils of Advice." After refreshments in the shape of cold collations at the Mechanics' Hall and the Assembly Rooms, there will be sectional meetings in the afternoon—one in Friar-lane Chapel, where the Rev. H. T. Robjohns, B.A., Newcastle-on-Tyne, will read a paper on "The Significance of the Open Church and Free Offering Movement in the Church of England"; and the other in St. James's Chapel, where the Rev. W. Braden, of London, will deal with the subject, "Our Vacant Churches, and our Present Method of Supplying them with Pastors." In the evening there will be a meeting specially devotional. A paper will be read by the Rev. W. Crosbie, M.A., LL.B., Derby, on "A New Baptism of the Holy Spirit, the Special Want of the Age." The Revs. T. Binney, R. W. Dale, M.A., T. G. Horton, and C. Dukes, M.A., are expected to take part in the meeting.

Wednesday morning will be devoted to education—the specific topics being on "The Education of the Young in Religion, regarded as a Pastoral Question," and "The Education of the Young in Religion, regarded as a Sunday-school Question." The Rev. J. A. Macfadyen, of Manchester, will introduce the first, and the Rev. J. C. Gray, of Halifax, the second. In the afternoon, there are to be sectional meetings; at one, Mr. J. Carvell Williams reading a paper on "Church Finance," and at another, Rev. J. Calvert, of Sheffield, taking the subject of "The Attitude of the Church towards the Temperance Movement."

On Thursday, Dr. Pressensé, of Paris, will address the assembly on "The State of Religion in France"; and the Rev. J. R. Macdougall, M.A., minister of the Free Church of Scotland, in Florence, will also speak. A resolution on the subject of religion on the continent is to follow. A *soiree* in the Mechanics' Hall, and an evangelistic service in Albion Chapel, will also take place.

On Friday night there is to be a public meeting for working men in the Mechanics' Hall; chairman, Charles Reed, Esq., M.P. Addresses will be delivered by Henry Lee, Esq., Manchester; George Potter, Esq., London; the Rev. T. Green, M.A., Ashton-under-Lyne; and the Rev. Ll. D. Bevan, LL.B.

NEW COLLEGE.

The opening of a new session at this college on Friday evening last, drew together a large company of ladies and gentlemen, who, after partaking of refreshments, assembled in the handsome library to hear the address which the Rev. Dr. Stoughton, in his capacity of lecturer on divinity, had engaged to deliver to the students. The president (Professor Newth) took the chair, and was supported by the Rev. T. Binney, Dr. Wardlaw, Dr. Kennedy, Professors Farrer, Nenner, and others. Amongst the company were the Revs. Dr. Leikie, Dr. Lorrimer, E. White, G. D. Macgregor, J. Matheson, and Ll. Bevan. After the singing of a hymn and prayer by the Rev. Mr. Goodman, of America, Dr. Stoughton prefaced his address by remarking that the position of the college at that time was peculiarly critical through the changes which had taken place amongst the professors. Fifteen years ago he had declined the position of president, but he had now accepted the chair of divinity, as he felt deeply sensible of the responsibility of the work to be done in training the students, so that they might be fitted to deal with the various controversies in which they would be engaged for the defence of the Gospel. Science affected the dogmatic as well as the historical aspects of Christianity, and its opposition required that dogma should be supported by facts. The theologian must be able to beat down adverse criticism and to sweep away all that hides the light of truth from men's eyes. In the study of theology, two things were to be noticed, first, what was meant by theology, and secondly, how it was to be studied. Theology must be distinguished from revelation and religion. It is drawn from revelation, but the human mind is a factor in the case. The probabilities of error are increased by the theological manipulation which truth undergoes. God's truth can never be perfectly expressed in human language. The water drawn from the well of truth is tainted by the buckets with which it is drawn. Our theology must not be confounded with God's word. Religion is bot objective as taught in the Divine Book, and subjective as experienced in the human heart. Theology has been changeful, but Christ's religion has been substantially the same from the cross till now. Many objections are made by the Positivist, the Pietist, and the Popularist, against theological study, but these objections would equally apply to all studies, and though theology is not necessary for all men, there are those whose inquiring minds make it indispensable. In teaching theology, as in all other studies, *method* is essential. The best way to teach is to teach a man to teach himself. Power of method is closely allied to genius, and may in some measure supply its place. All methods are reducible to two, *a priori* and *a posteriori*. These methods are not opposed to one another, but are parallel. There are two paths of study in theology—the scientific and the historical. The scientific is the inductive plan of studying God in nature. The historical is the study of opinions, their origin, growth, and their action on character, how much they are true, and how much false, and it includes the collection of opinion. This historical method has a destructive as well as a constructive side, and much of the criticism of the present day is of the former kind. He had himself chosen the historical method from personal inclination and for several reasons. It would enable them to distinguish between the divine and human elements in theology, it would show how much life had to do with sound theological opinion, it would lead to a sound method of development, it would impress upon them the fact that religion is encompassad with mystery, and that beyond the region of the known lies the unknown over which none can pass. It would open up to them the study of perspective, and show them that some truths are nearer than others, some more important than others, some distinct, some vague, and that as there is a graduated scale of importance in truth, so there is a graduated scale of convictions. It would also preserve them from one-sidedness. Truth had many sides, and error too, and in all systems it was important to select the truth, as well as to root out errors. Curiosity about our ancestors is natural, and so in the tracing out the genealogy of opinions. The practical application of theology must not be forgotten, for it was most important where it best met the needs of man. During his forty years' ministry he had learnt something of divine things, but he valued most that which enabled him to minister to the needs of his fellow-men. The results of his experience would be brought to bear upon his young brothers in their studies.

Dr. Stoughton sat down amid much applause, and after the singing of a hymn, Dr. Binney said that although it had been agreed that no formal vote of thanks should be given, he could not refrain from expressing his great gratification at the eloquent address which had been delivered, and congratulating the authorities of the college that they had secured Dr. Stoughton's services, and the students that they were to be under such teaching which would make theology as interesting to them as a novel. Dr. Kennedy also wished to say Amen to what Mr. Binney had alluded to, and on the invitation of the chairman, the Rev. S. Minton spoke a few words expressing his admiration of the way in which Dr. Stoughton had manifested his firm grasp of Divine truth free from any narrow onesidedness. It was by no means easy to combine those things together. Great care was needed to preserve Scriptural faithfulness, so as not to become a sceptic or a bigot. If such was the kind of teaching which those students were to receive, he did not care what denomination they belonged to so long as they were sent out into the country to disseminate those truths. Professor Leathes, of King's College, said he had never listened to a wiser Christian discourse or one that he could agree to more heartily, and he hoped that it had inspired them with the same feeling as it had himself.

The Chairman then pronounced the benediction, and the meeting dispersed.

The Rev. John Gill is about to retire from the Secretaryship of the British Society for the Propagation of the Gospel among the Jews.

THE REV. C. C. TYTE, who has so ably filled the classical chair of Rotherham College for about eighteen years, has felt it necessary to resign, owing to the impaired state of his health.

LLANELLY.—Anniversary services in connection with Greenfield Chapel, Llanelly (pastor, Rev. W. P. Cope), were held Sunday and Monday last. The Rev. J. T. Brown, of Northampton, preached on the Sunday, and the Rev. J. Owen, of Swansea, on Monday evening. The collections, amounting to 170*l.*, were in aid of the Building Fund.

SUNDAY SCHOOL UNION—UNIVERSAL PRAYER.—We would call attention to the advertisement in another column, announcing the invitation of the committee of the Sunday School Union for united prayer on behalf of Sunday-schools, commencing with Lord's Day, Oct. 20. The arrangements they suggest are well adapted for the object proposed, and will, we doubt not, be carried into effect throughout the country.

THE REV. DR. BURNS, of Paddington, has returned from America by the Adriatic, the steamship with which he went out in May, and that made the swiftest passage on record—seven days, eighteen hours, and fifty-five minutes. The return voyage was a little over nine days. Dr. Burns met his deacons, several members, and other officers of his church, on Wednesday evening, when an address of hearty welcome was extended to him. On Friday evening a larger number of friends assembled to give their cheering gratulations.

THE REV. R. MOFFAT, D.D., accompanied by a few friends, visited Airedale College on Wednesday afternoon, Oct. 2, and gave the students a most interesting account of his early life and missionary work. He also spoke some earnest words respecting the importance and privileges of college studies and ministerial labour. He received a most cordial welcome, and his remarks will long be remembered by those who were present on the occasion.

BASSINGBOURNE.—Mr. Jackson, late of New College, has been inducted into the pastorate at Bassingbourne, Cambs. So much interest was felt in the service that the shops of the place were closed to enable the people to attend. Dr. Halley delivered the charge, and the other parts of the service were conducted by the Revs. M. Robertson, Dr. Wardlaw, and J. B. Millsom. The Rev. J. Rowland, of Henley, preached in the evening. Between the services the foundation stone of a house for the minister was laid by Mr. Clear, of Cambridge. Upwards of 400 persons took tea in the Working Men's Institute.

WYCLIFFE CONGREGATIONAL CHURCH, LEICESTER.—On Monday last two statues of Wycliffe and Latimer (two Leicestershire worthies), which have been erected in front of the above church, were unveiled in presence of a large number of spectators. J. Stafford, Esq., Mayor of Leicester; the Rev. Jos. Wood, minister of the church; the Rev. A. Mackennal, B.A.; the Rev. C. C. Coe, Mr. F. Hewitt, and Mr. J. Burton, delivered suitable addresses. On Tuesday morning a five days' bazaar on behalf of the purchase fund opened in the Temperance Hall. There was a very fine display of goods, a crowded attendance of spectators, and at the close of the first day the receipts amounted to 357*l.* 8s. 6d.

WANSTEAD.—The Rev. Frederick Hastings has been compelled, by the state of his health, to resign the pastorate of the Congregational Church

at Wanstead, Essex. In the spring of this year, a bronchial attack compelled him to suspend his public duties for a period, and on his return, finding himself unequal to their discharge, and acting under the advice of his medical and other friends, he has resolved to resign, and to refrain for the present from all pulpit duties. His congregation, in accepting his resignation, expressed in the kindest and warmest terms their respect and esteem for him, and enclosed a present of 200*l.* as a token of their regard. In company with some of his Wanstead friends, he is about paying a short visit to the United States, which we hope will prove beneficial to him.

Hadleigh.—On the 19th of September there was a public service in connection with the settlement of the Rev. J. Foster Lepine, of New College, London, as pastor of the Congregational church, Hadleigh, Suffolk. A devotional service was held at seven o'clock, conducted by the Rev. S. Lepine, of Abingdon. At the afternoon service, the Rev. S. Newth, M.A., Principal of New College, gave the address on Congregational Principles; Rev. J. Flower, of Beccles, asked the usual questions; Rev. S. Lepine, of Abingdon, offered the prayer, and the Rev. R. Halley, D.D., gave the charge. In the evening the sermon to the people was preached by the Rev. Joshua C. Harrison. The Revs. Jonah Reeve, of Stowmarket; J. Brown, of Wrentham; J. Raven, of Felstead; and E. Jones, of Ipswich, also took part in the services.

Holyhead—Jubilee of Rev. W. Griffith.—On September 23, a most interesting and numerously attended meeting was held at the Tabernacle, Holyhead, to honour the Rev. W. Griffith on the termination of the fiftieth year of his ministry as pastor of the Congregational Church in that town. Hugh Roberts, Esq., presided on the occasion, and suitable addresses were delivered by several ministers of different denominations present, and also by Mr. Thomas Hughes, senior deacon of the church, and Hugh Lewis, Esq., of Liverpool. An address, beautifully illuminated on vellum, was also read by the secretary of the committee, Mr. S. J. Griffith, and a splendid purse well filled with gold was presented by Miss Griffith, of Anglesey House, all which was gratefully and feelingly acknowledged by Mr. Griffith, who then freely and publicly gave it to the Lord and His cause in the island as it had freely been given to him.

Selhurst Congregational Church.—A most interesting children's farewell service was held on Sunday, October 6, in connection with the removal of the Rev. N. T. Langridge to Torquay. After the retiring pastor had delivered an address to the children, he was presented by Mr. Burchett with a handsome clock, which had been subscribed for by the children of the congregation and Sunday-school who had had the pleasure of attending Mr. Langridge's monthly services for the young. In addition to this the teachers presented the rev. gentleman with four volumes of Dean Stanley's works, and four volumes of the Rev. F. W. Robertson's sermons, and the superintendent of the Sunday-school, in begging Mr. Langridge's acceptance of these volumes, expressed the deep pain the teachers felt in parting with so valuable a president, and assured him of their heartfelt attachment to him, and of their earnest prayers for his future happiness. Mr. Langridge then in a few loving words expressed his gratitude to the donors, and, after singing, terminated the meeting by prayer.

Cambridge Congregational Church.—A recognition service was held at Cambridge on Tuesday, Sept. 24, in connection with the settlement of the Rev. Matthew Robertson, B.A., D.Sc., as minister of the Congregational Church. The service was introduced by the Rev. Thomas Lloyd, of St Ives, who read the Scriptures and offered prayer. An interesting and instructive discourse on the principles of Congregationalism, and dealing with many of the leading church questions of the day, was delivered by the Rev. John Kennedy. D.D., Chairman of the Congregational Union. Statements such as are customary on such occasions, were then made on behalf of the church and by Dr. Robertson. The Rev. Henry Simon, of Stamford-hill, offered the recognition prayer, and the Rev. Robert Halley, D.D., late Principal of New College, delivered a powerful and eloquent charge to the minister. The assembly adjourned to tea at the rooms of the Young Men's Christian Association. In the evening the Rev. T. W. Aveling, of Kingsland, preached an earnest practical sermon to the people, the devotional part of the service being conducted by the Rev. W. P. Irving, B.Sc., of Bedford. There was a large attendance of ministers and friends from the neighbourhood, who expressed the best wishes for the church and its ministers in their recent union, and also in their weighty enterprise of building a large and handsome church which was begun a few days ago. Towards this object, over 7,000*l.* have been already subscribed; and we are glad to learn that a generous promise of 500*l.*, sent in last week, has reduced the sum still to be raised to 3,500*l.* A new church has long been wanted here, and never more than at present. Now that there is the promise of a building worthy of Cambridge, and of the Congregational body, it rests with our influential men to see that the needed funds are supplied.

Irish Congregational Union.—In our last number we gave some account of the opening session of the union at Belfast, and of the inaugural address of the chairman, the Rev. J. B. Wylie. On Tuesday evening there was a public meeting in Donegall-street Independent Chapel, the Rev. J. White, the pastor, in the chair. The Rev. N. Sheppard addressed the meeting on "The Christian Ministry—what it should be, and what it should do," and he was followed by the Rev. G. S. Ingram, of Richmond, the delegate from the Congregational Union, on "Congregationalism," whose address produced a great impression. The third address was by the Rev. Geo. Wright, of Newry, on "Prevailing Prayer." On Wednesday the union was occupied with various denominational matters. The discussions were lively and interesting, and while different opinions were freely expressed, the greatest brotherly love and harmony prevailed. In the evening a public meeting was held in Albert Bridge Independent Church—the pastor (the Rev. A. M. Morrison) presiding. The first speaker was the Rev. W. Tarbotton, the earnest and courteous Secretary of the Irish Evangelical Society, who congratulated the church of Albert Bridge in particular, and the churches of the union generally, on their peace and prosperity. The next speaker was the Rev. Dr. Healy, of New Orleans. His speech was illustrated and enforced in language, in spirit, and in manner so as to deeply impress the audience. The Rev. R. Sewell, of Londonderry, next addressed the meeting, and was followed by the Rev. G. P. Jarvis, of Limerick. The last speaker was the Rev. Adam Dunlop, of Dublin. He spoke with great eloquence and effect on "How to reach the people with the Gospel." On Thursday morning the Union resumed its sittings. After some preliminary matters, the special business of the day was introduced—namely, a review of the religious condition of the churches of the denomination. The statements of the ministers regarding the work of Christ in their several churches were deeply interesting and encouraging. It was found that many of the churches had enjoyed an unprecedented measure of success during the year, and that even these churches placed under the most unfavourable circumstances had been making progress, and giving signs of renewed vigour and power. At the conclusion of this review, the Rev. John White said it must be clear to all who heard the important statements and facts presented to them, that God's blessing had rested on the labours of His servants, and that the churches were becoming more and more a power for good in the country, and that the ministers and churches had only to persevere in making known the Gospel of Christ, and in seeking to bring sinners to Him, to ensure continued and increasing success. In conclusion, the rev. gentleman moved the following resolution, which was carried unanimously:—

Resolved—That the report to which we have just listened have deeply interested us. While some of our churches are small, and have to contend with difficulties, we have reason for devout thankfulness for the faith and steadfastness of these, and for the great prosperity vouchsafed to others. And, feeling that God has a great work for us to do in this country, we resolve to consecrate ourselves more fully to the work of Christ, and more faithfully to proclaim His glorious Gospel to the people of our charge, and to all whom we can reach. And we look forward in faith for greater prosperity.

The Rev. G. P. Jarvis, of Limerick, was unanimously elected as the chairman for the coming year. A hearty vote of thanks was then passed to the Rev. J. B. Wylie for his conduct as chairman, and the meeting was dismissed with praise and prayer.

FOREIGN MISCELLANY.

Cholera is fast disappearing, both in India and beyond the frontier.

The Spanish Government are about to send 14,000 men as reinforcements to Cuba.

Mr. Sager, the Rabbi of the Jewish Synagogue in Mobile, has renounced the Hebrew faith, embraced Christianity, and united with the Baptists. The change was owing to the study of the New Testament.

The members of the last Spanish Cabinet are about to hold a meeting to discuss a proposal for the withdrawal of their party from all active share in politics. It is said that Senor Sagasta warmly supports the project, which of course means another revolution. At a recent sitting of the Cortes, the Minister for Foreign Affairs stated that Spain desires a commercial treaty with England for reducing the duties on Spanish wines. The Spanish Envoy in London had received instructions to that effect.

Victor Emmanuel was on Thursday night at the Trastevere Circus. The inhabitants of the neighbourhood crowded in thousands to await his departure from the theatre, and there was an enthusiastic demonstration. The people living in the poorer districts improvised a brilliant illumination, waving flags and following the King's carriage with torches. His Majesty appeared much touched by this unexpected demonstration.

Denominations in Paris.—The following statistics of the religious denominations in Paris are published by the French journals. There are in the French capital 1,732,529 Catholics, 30,421 Jews, 17,281 Calvinists, 14,940 Lutherans, 9,482 Anglicans, Methodists, and Quakers; 422 Mahometans and Buddhists, and 2,500 persons who declared themselves of no religious persuasion whatever.

The Escurial, twenty-four miles from Madrid, has been struck by lightning, and in flames, which were happily subdued before irreparable damage was done. Only two towers and some of the roofs have been destroyed, the damage being estimated at 25,000 reals. All the valuable objects were saved, including the grand library, valuable parchments, and the works of art, which include three Raphaels, two Leonardo da Vincis, six Titians, and many Tintorettos, Guidos, Paul Veroneses, besides frescoes by Giordano. Beneath the church, which is a part of the palace, is the mausoleum of the monarchs of Spain.

The School Question in Germany.—Facts transpire almost daily (the *German Correspondent* says) which prove that it was high time for the state to take the supervision of schools into its own hands. The Minister of Public Worship has been lately obliged to remove a Catholic priest in the government district of Minden from his office of school inspector for inducing the children in the schools to sign their names to petitions praying the Reichstag not to adopt severe measures against the Jesuits. It has also been discovered that in many parts of Posen and West Prussia instruction in the German language is almost totally ignored.

Austria and Russia.—At the recent meeting of the delegations at Pesth, Count Andrassy was himself present. He said, in reply to questions addressed to him in the delegations, that "no political arrangements were made" during the Imperial meeting, but that "an exchange of views" had taken place between the Ministers of the three Powers, which was "perfectly satisfactory." The most important consequence of this exchange of views was the assurance given to Austria "that certain Panslavist tendencies, which continue to strive to bring the two States" (Austria and Russia) "into antagonism with each other, find no support in Russian official circles." Such a statement from a Minister who, like most Hungarian statesmen, was formerly known as a bitter enemy of Russia, naturally produced a great sensation in the delegations, and the German papers are already inferring that a *rapprochement* must have taken place between the two countries. But there is reason to believe that their relations are not so cordial as they are officially represented to be. The tone of the Russian papers is still far from favourable to Austria, and only the other day the most popular and influential of them—the *Moscow Gazette*—accused Austria of supporting a scheme for supplying Turkey with information about the doings of Russia among the Eastern Christians.—*Pall Mall Gazette.*

Marriage of Hindoo Widows.—A correspondent of the *Bombay Gazette* has an interesting account of a Hindoo widow marriage at Ahmedabad. "Many of our readers are aware that there exists in India a strong 'reform party' for the promotion of widow marriage—a mighty reform. Formerly the widow went to the pile with her husband. When that was abolished by the strong hand of the British law, the plan of 'starving,' instead of burning, was adopted. The widow, young or old, is compelled (allowing for stealth) to wear a certain dress, to live in retirement, to live sparingly, and, in short, to make herself as miserable as she can. Against this the 'reform party' is waging war. The young woman to whom I am about to refer is named Jivokre, and had charge of a girls' school at a military village in the Broach Collectorate, where she agreed privately to marry a young schoolmaster. The mother of the lady heard of the infamous attempt, and set watch and ward over her daughter. The schoolmaster laid a plan of escape; he sent a palanquin to the village, and made a pretty story as to its object in connection with some chief. But the wile was discovered; the villagers rose in virtuous indignation, chased the palanquin men away, and Jivokre was 'closely shaved, cruelly tortured,' and taken to another village, where she was put under lock and chain. The schoolmaster then applied to the magistrate for power to release the girl from illegal detention, and two of her persecutors were committed for trial. In the meantime the widow—she is eighteen years of age—was married, quietly the report says, so as to clash with no native prejudice, but by Brahmo priests, and in the presence of a large number of the reformed party. The business, however, is probably far from terminated. The widow, it is said, is heir to moveable property worth about 1,500*l.*, and of that she is almost certain to be plundered. The priests, also, who performed the ceremony are threatened with excommunication. I think, however, that, looked at from a public point of view, the advantage to be gained is well worth a great many such sacrifices. It is one of the true reforms of Indian life, for the young widows are rarely 'widows indeed,' and are often a canker-worm in the form of a monument to conjugal duty."

Curious Legal Question.—An attempt has been made by the police authorities to put down the "missionary basket," which is a basket containing contributions of fancy articles of various kinds, which are taken round by the contributors in turn, and their contents offered for sale. By this means large sums of money are annually raised throughout the kingdom by the ladies belonging to the Wesleyan Methodist persuasion and other denominations. Last week, however, Captain Bicknell, superintendent of the county of Lincoln constabulary, considering the hawking of a missionary basket without a licence to be an infringement of the Pedlars' Act, took out a summons against a Mrs. Charles Smith, living at Lacely, near Great Grimsby. This proceeding has created much angry excitement among the Nonconformists of the locality, and on Monday night a large indignation meeting was held at the Mechanics' Hall, Great Grimsby, at which the prosecution was denounced as "intolerant." The chairman of the magistrates, in giving judgment, stated that there was considerable difference of opinion in the interpretation of the Act even among legal authorities, some contending that the offering for sale of articles without any profit to the salesman and for a purely charitable purpose did not place such a person within the scope of the Act. A "high legal authority" who had been consulted on the point having taken the same view, the summons was dismissed.

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Huddersfield,	Stockport,
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TO CORRESPONDENTS.

"A Radical."—It would hardly be consistent with the etiquette of the press to publish his letter.

The Nonconformist.

WEDNESDAY, OCTOBER 9, 1872.

SUMMARY.

TO-MORROW, some weeks earlier than usual, the first Cabinet Council of the season will be held. It may perhaps be necessary for the Ministers to meet so soon in consequence of the elevation of Sir Roundell Palmer to the Woolsack, and the necessity of securing ample time to mature a measure of law reform. Then, apart from measures of domestic policy, the Government have to decide how far they will make concessions to France in the negotiations for a new Treaty of Commerce, and in what shape they will carry out the decision of the Geneva Court of Arbitration. The Attorney-General lately expressed his belief that public health, local taxation, and Irish education would be the prominent questions of next session. But, with a general election so near, it will be hard for Ministers to avoid proposing another instalment of electoral reform, and laying before Parliament the promised modification of the land laws.

That the land question is getting ripe for settlement may be inferred from the prominence given to it in the recent speeches of the Solicitor-General and the Earl of Derby. The views expressed by Sir George Jessel on the laws of real property are clear enough. He would afford the utmost facility for the transfer of land cheaply, would simplify the law of mortgage, and assimilate the law of succession to landed estate to that on personal property. These would be valuable instalments of reform, but the Solicitor-General does not indicate that the Government will speedily lay them before Parliament. In his speech at Preston, Lord Derby went carefully, almost judicially, over the land and labour question, but without strongly committing himself. His lordship does not believe in a permanent rise in the value of labour, nor in emigration as a panacea for low wages in agriculture, nor in co-operation as a means of elevating the peasantry. Piecework, or payment by results, he somewhat believes in, as well as in long leases. But he deprecates legislation on the game laws, though he thinks preserving has been carried a great deal too far, and is quite ready to acquiesce in whatever arrangements either law or custom might sanction. The noble earl is calm, sensible, and logical; so that, as the *Times* wittily says, "it would almost appear as if the human race was on one side and Lord Derby on the other." But as our contemporary remarks, his lordship makes no allowance for that enthusiasm in others which he himself disclaims, and "supposing that which is so irrepressible and dangerous should become a political conflagration, it is by no means sure that Lord Derby's tone will do much to put it out."

At this afternoon's sitting of the London School Board the question of school fees will once more be discussed. That board have as yet neither paid nor remitted fees, and decidedly shrink from the responsibility. The difficulties in the case are as much social as religious. The guardians decline to pay the fees, and throw the onus back upon the board. Amongst those who see the dangers which would attend a wide interpretation of the 25th clause, is the Rev. Llewellyn Davies, whose fair and practical mind discovers perils which have long been foreseen in connection with that policy. This clergyman, himself a member of the London Board, points out that it is not, except in rare cases, inability to pay school pence which is the cause of the non-attendance of children, but inadequate clothing, the desire to earn wages, and the laxness of parental control. In fact, the remission or payment of fees would tend still further to pauperise the poor. Class distinctions are now coming into play. The managers of many national (or denominational) schools decline to be "elementary schools" under the Act, by refusing to receive street Arabs, who only injure their establishments; and Mr. Davies commends this to the attention of Canon Gregory and others who have complained of the opening of board schools before the neighbouring voluntary schools are filled. We are not going to discuss this point; but it may be noted that the 25th Clause cannot be made to work as it was intended, and seems almost as though it were likely to become a dead letter, while the problem how to deal with neglected children—that is, those for whose benefit the Education Act was mainly passed—is almost as difficult of solution as ever. We shall see if the London School Board can throw any fresh light on the subject.

It is not pleasant to see France, which but a few years ago could boast of leading Europe, being lectured on its internal affairs by the Czar. The Russian Minister in Paris, who but lately offered expressions of sympathy to M. Thiers, has now, it is said, withdrawn them, on account of "the recent aggressive attitude of French Radicalism," and expressed fears lest France should become once more "a centre of European agitation." This piece of impertinence seems to have been the result of M. Gambetta's recent speeches which, if not very prudent, were quite a legitimate expression of public opinion. Such interferences are likely to have an effect quite contrary to what was intended. M. Gambetta is too influential to be silenced even by President Thiers, who does not venture to go further than suspending military officers for attending political meetings contrary to orders, and allowing his Minister of the Interior mildly to protest against the political campaign in Savoy.

M. de Pressensé, who was present at the Old Catholic Congress—and who, it may be said, is to address the Congregational Union at Nottingham next week—has published his impressions relative to that movement. This eminent French pastor holds, as we indicated last week, that the Old Catholics are in peril not so much through their undefined theological basis, as from their craving for State recognition and assistance. They trust in Bismarck, and may possibly "become only another card in the hand of that formidable player," who may use them as his instruments and then cast them away. As some of the German bishops are already beginning to relax their antagonism to the Government, this change may not long be deferred. M. de Pressensé despairs of Protestantism in France. "I look," he writes, "for the restoration of the moral power of religion among us only from the consent of the Catholic Church to reform itself seriously. If this reform does not take place, it may be said that the game is lost for Christianity among those of our race." But is not French Protestantism in the main as prone as the Old Catholics to lean upon the State instead of trusting to its own vital power? Three hundred years ago Protestantism flourished in France, though crushed by proscription. But, as the *Pall Mall Gazette* justly remarks, "when the leaders of French Protestantism have made up their minds that Protestantism, as such, is powerless, and must be powerless, in France, they do their best to make it so."

The Presidential contest in America is, ere this, virtually decided. Yesterday were to take place the elections for Pennsylvania, Ohio, Indiana and Iowa. Both sides expect a majority, in these States. It would seem probable that the Republican candidate for the governorship of Pennsylvania has been elected, but the returns are incomplete. There is no doubt that, if that party should carry "the keystone State," the re-election of President Grant will be certain.

THE NEW LORD CHANCELLOR.

A GOVERNMENT must be considered fortunate which could find among its supporters two such men as Sir William Page Wood and Sir Roundell Palmer to whom it could successively offer the highest post in the judicial hierarchy. One of the traditional functions of the Lord High Chancellor is that of "keeper of the Queen's conscience," and that important function was never entrusted in succession to two men more qualified to exercise it. Intellectually they are singularly unlike. Lord Hatherley, if not hesitating, is far from fluent as a speaker; and his power consists in a certain directness of manner, straightforward bluntness of statement, and evident desire to do his opponent justice. Sir Roundell Palmer is the most fluent speaker in the House of Commons, and his polished manner, his brilliant style, and his exceedingly plausible way of stating even the most doubtful points of his argument, almost seduce his hearers into assent even against their judgment. Lord Hatherley went to the House of Lords without any great oratorical reputation. It was not expected that he would very greatly contribute to the debating strength of the Ministry in that assembly. He has, however, developed unexpected resources as a debater, and is one of the most effective speakers on the Ministerial side. Sir Roundell Palmer, on the contrary, will take a great oratorical reputation with him, and he is looked upon as a very considerable acquisition to the strength of the Ministry in the hereditary branch of the Legislature. The position from which each has stepped on to the woolsack is characteristic. Sir Roundell Palmer is more of

the advocate, Lord Hatherley is more of the judge; the former has won his latest laurels as the counsel for this country before the tribunal at Geneva; the latter won his chief reputation as a most conscientious and considerate Vice-Chancellor. Perhaps they both owe some portion of the high esteem they enjoy to the interest they are known to take in the religious work of the Church. Lord Hatherley is a Sunday-school teacher, and Sir Roundell Palmer is the editor of a collection of hymns entitled the "Book of Praise." This interest is, however, no pure gain to the public. On ecclesiastical questions both these eminent men are behind the age, behind even the bulk of their party. Lord Hatherley is one of the most energetic and persistent opponents of the bill which proposes to legalise the marriage of widowers with the sisters of their late wives, and Sir Roundell Palmer is equally opposed to that beneficent measure. In the House of Commons he was the chief spokesman against Mr. Miall's motion last year. Both the new and the retiring Chancellor represent, in this matter, the immobility, the backward look, at least, the "rest and be thankful" spirit, of Mr. Gladstone's Government.

The appointment of Sir Roundell Palmer as the successor to Lord Hatherley has, however, no political motive. To those who look beyond the immediate present, there was something ominous in the fact that on the very day on which the future work of the Liberal party was being so clearly indicated at Birmingham, the public announcement should be made that one of the most earnest opponents of that work had been appointed to high office in the existing Liberal Administration. But, probably, not even the most sanguine of the party which Mr. Miall leads anticipates that under the present Government the question of disestablishment can ever come to the front. Sir Roundell Palmer's appointment is only rendered possible by the fact that the great ecclesiastical reform which the Government undertook has been accomplished; that the great initiatory step in a course which some of their successors will, at no distant date, follow to its inevitable conclusion, has been taken. Mr. Gladstone had no alternative but to offer the Chancellorship to his most eminent supporter in the House of Commons. Sir Roundell Palmer had declined the Chancellorship four years ago from a conscientious objection to the disendowment, though not perhaps to the disestablishment, of the Irish Church. So far as that great measure was concerned, Sir Roundell Palmer must be regarded as a seceder from the Liberal party. But as soon as that question was settled, he became not only the ally of the Government, but in some senses its patron and friend. Sir Roundell Palmer has held almost a unique place in the House of Commons. Sitting just behind the Treasury Bench, he has occupied the position of an independent supporter, who was nevertheless regarded as an independent critic and an impartial judge. He has in some degree been the keeper of the conscience of the House of Commons. His approval of the Royal Warrant almost silenced the objections which had been raised against it on both sides: entirely silenced them on the Liberal side. His verdict on the appointment of Sir Robert Collier, which practically amounted to "not guilty, but do not do it again," was accepted by the House and the public. His plea for the continuance of the American negotiations greatly contributed to the patience with which the affair was left in the hands of the Cabinet. He has been called the guardian angel of the Government; and there can be no question of the very effectual aid he gave it at a time of need. At the beginning of the last session he was just the friend in need who is a friend indeed. There is nothing in Sir Roundell Palmer's Liberalism which will prevent his from playing something like the same part in the House of Lords. As Chancellor he will not stand in the same independent position; but he will have the same mild persuasive manner, the same gentle earnestness, the same quick and flowing speech; and these things will tell more in the patrician atmosphere of the Lords than in the free air of the Commons. His translation may therefore be pure gain to the Administration. He could hardly repeat the services of last session, and it is not probable that they will be needed. He will necessarily be a party speaker in the Lords, and he was more of a mediator in the Commons. Sir Roundell Palmer shines when he is arguing with opponents; and the Lords are to be regarded from the Government and Liberal point of view as an Opposition assembly. He will do as much as any man could do—perhaps more than any other man—to commend any future measures of the Government to a House which looks with fear and aversion upon all reform, and which passionately protects every other vested interest as an outwork of its own.

With the new Lord Chancellor there will be new measures of Law Reform. Lord Hatherley's Bills may be regarded as failures. His scheme for reconstituting the Supreme Court of Appeal, was an attempt to reconcile irreconcileables; and the scheme which the Law Lords substituted for it was one of the greatest absurdities ever concocted by a House of Lords committee. The Government is, however, thoroughly committed to Law Reform, and Sir Roundell Palmer's appointment is universally regarded as a pledge that during the next session something great shall be attempted. The Chancellor elect is not yet distinguished as a law reformer. He has been opposed to the amendment of the laws relating to the holding and transfer of land, in any really Liberal sense. He used to believe in the superstition of primogeniture, and in that form of dead men's ownership of living men's land which is called entail. On these two points he has probably made progress; no reform of the land laws will be acceptable which does not at once wipe both these ancient iniquities from the statute-book. On the great problem of the codification and simplification of the law, and the merging into one of the systems of law and equity, he is probably far more Conservative than the Attorney-General. To one reform he is pledged. He has taken up zealously the question of legal education; and though he knows from experience how little interest the subject has for the House of Commons and the public, he will probably succeed in interesting the House of Lords in it, though he will hardly overbear the inevitable opposition of the Law Lords to all reform unless he can kindle some enthusiasm. The reconstruction of the Supreme Court of Appeal is a legacy from his predecessor. He will probably try to deal with it; but his chances of success will depend in great degree on the force which Sir John Coleridge brings to his aid from the Commons. It remains to be seen whether in actual legislation the new Lord Chancellor will be more successful than the retiring one. Lord Hatherley has not proved a great legislator; and Sir Roundell Palmer has yet his mark to make in legislation. He goes to the woolsack with the high reputation of a most esteemed member of Parliament, a most able and successful advocate, and a most high-minded and conscientious man. These qualities would in ordinary times make a great Chancellor. They would allow of great and wise decisions being given. But the present need is for something more than a great judge. We want a great legislator, a great reformer, a man who can not merely head his profession but lead it; not only ornament and dignify it but reform, and elevate, and purify it; a Hercules who can go into the Augean stable and clean it out. We scarcely believe that Sir Roundell Palmer will be such a man; and though we believe that his period of office will be honourable to himself and beneficial to the country, we hardly expect that it will be an era of reform to which future generations will look back as we already look back to the days of Brougham.

THE EXODUS FROM ALSACE.

Since the war between France and Germany, no continental event has occurred so unique, mournful, and fruitful of dire consequences as the enforced expatriation of the people of Alsace-Lorraine. Soften it as we may, it is one of the blackest pages of European history both in its inception and execution—a legitimate outcome of Prince Bismarck's "blood and iron" policy. It is not many weeks since some of our enthusiastic Protestants, in their joy at the check given to Ultramontanism in Germany, presented that statesman with an address of congratulation and approval. Had they waited a little longer they would hardly have ventured to take such a course. No right-minded Englishman can think of the sorrow, suffering, and ruin involved in the banishment of thousands of persons from the land of their birth for no other crime than patriotism, without shame and indignation that acts of infamy like the partition of Poland and the forcible retention of Lombardo-Venetia by Austria should be repeated towards the close of the nineteenth century, and in the face of Europe, by a Power which boasts of being at the head of the civilised world. The policy of proscription now being carried out in these two provinces may strengthen, or seem to strengthen, Protestantism in central Europe. But British Protestants at least will repudiate with loathing such methods of checking Ultramontanism.

Monday week was a day of grief and mourning to the inhabitants of Alsace-Lorraine. The "option" of choosing to remain as German subjects or of crossing the frontier then came to an end. Even this concession of the conqueror was to a great extent illusory. Every kind of obstacle was thrown in the way of those who desired to register themselves as citizens of France by the German official authorities. But, notwithstanding their passive resistance to the faithful carrying out of the enactment of their own Government, there was a wholesale exodus from those provinces. The trains westward would not suffice to carry away from the land of their birth the many thousands who preferred poverty or ruin to submission to foreign rule. Thus was signally disproved the statement that the population of these provinces are German at heart. At Strasburg some 30,000 out of 85,000 have left their homes; and 10,000 persons, one-fourth of the whole, have emigrated from Mulhouse across the frontier. Since Metz became a German town, not less than sixty-five per cent. are said to have left the city. There may, of course, be some exaggeration in these figures, and many of those who have inscribed themselves citizens still remain, and have forfeited their choice. But the exodus will far exceed the expected ten per cent. Moreover, the Germans have thought fit to announce somewhat ostentatiously that a contingent of 4,000 men from Alsace-Lorraine will be immediately required to be drafted into the Imperial army. Many who might have been content to remain German subjects revolt at the thought of becoming soldiers, to fight, perchance, against their countrymen in France. The able-bodied youths have crowded over the frontier, and it is said that there are many villages in which not a young man of the military age is left.

This deplorable state of things was almost inevitable as soon as the annexation of Alsace-Lorraine to Germany was decided on. If, as now appears, the population did not willingly submit, and rejoice at the "restoration" of those provinces to the Fatherland, it was inevitable that Alsace-Lorraine, if retained as German territory, should be treated as a conquered country. It is so treated. A policy of conciliation was at first tried by the new rulers. Can we be surprised that it should fail? The policy of repression will now take its place. By losing so many of the inhabitants of these districts the Germans have not stamped out disaffection to their rule. For the hundreds who have gone, thousands who were tied to the soil remain to nurse their revenge. As a Strasburg letter says:—"Everything betokens a general depression. No extraordinarily keen and observant eye is required to discover that outward signs of an apparent calm in reality conceal a brewing tempest which will sooner or later burst with relentless force. The people 'bide' their time." Some of the German papers console themselves with the thought that good Germans will take the place of the exiles, and gradually leaven the French-speaking population with Teutonic ideas. They indulge in the illusions of which Austria was the victim. Half a century of her iron rule left Lombardy and Venice more Italian than ever. The Germans may have got a secure frontier by placing the Vosges between themselves and France, but the conquered population will remain a thorn in their side—a source of weakness, perhaps of disaster, when the day of trial returns.

THE NEW PILGRIMAGE.

The leaders of Roman Catholicism, whether political or religious, in France, must feel themselves to be at the waning point. In order to rouse what remains of religious feeling they are trying to invent a new "miracle," if not several miracles, and have at once succeeded in inaugurating a new "pilgrimage." We read the tale that has been forwarded to us with far less surprise than mournfulness. In fact, knowing what we all do, it is perhaps surprising that we do not oftener hear of these things. But the Roman Catholic Church and its wire-pullers are wise in this generation, although they appear to have no wisdom for anything beyond.

The origin of the vast pilgrimage now on foot to "Our Lady of Lourdes," is much the same as that of all the religious pilgrimages. You may go back for hundreds of years, and find in Spain, Italy, and even England, just the same thing, got up for the same reason and much in the same way. There was never a more critical time in the later middle ages, for the power of the Roman Catholic priesthood in England, than when Thomas à Becket was assassinated. The man was a sheer rebel and traitor, who sought to bring England and her King wholly instead of partially under the spiritual power of the Pope. The King stood to

his regal rights as well as to the rights of the people, and Becket was assassinated by some of his too zealous and indiscreet servants. Here was just the opportunity for the astute cunning of an Italian priest. "Miracles" were immediately wrought by Becket's bones. Becket's tomb was visited by nearly the whole nation, and a "Canterbury Pilgrimage" became as much the fashion as a pilgrimage to the Derby in the nineteenth century—the one, as Chaucer intimates, being prompted by just about as much and as little religion as we, now living, too well know accompanies the excursion to the Epsom Downs. Still, there was the name of religion associated with the Canterbury Pilgrimage, and the ignorant thought that they did God service in going through its performances.

Here was an invention, and a successful one for the time being, to turn the current opinion of the people against the regal and in favour of the Papal power, and every scholar knows that all similar inventions have had a similar origin. Let the Papacy appear to be waning, or let any governing civil power, established amongst an ignorant people, appear to be indifferent, or to be hesitating, as to its claims, and a "miracle" is sure to be invented in support of the Pope. The "Queen of Heaven," as she is styled, made her appearance at La Salette for this purpose, and when men were hesitating as to the dogma of the Immaculate Conception, what was more natural than that the Queen of Heaven should again make her appearance to confirm the dogma which the Pope had just proclaimed? According to a certain testimony this is what she did when she appeared on the 11th February, 1858, to a little girl of fourteen years of age at Lourdes, and proclaimed herself to be "the Virgin, the Mother of God." Anybody who knows the old historical trick would have predicted such an appearance, and anybody who had thought it worth his time to think about it would have predicted a repetition of the trick at somewhere about the present period, when Infallibility has been rather unsuccessfully proclaimed; a Protestant has conquered a Catholic nation, and the Papacy, as a civil if not as a spiritual power, appears to be in the last stages of decline.

Who gave the order for the present great pilgrimage to Our Lady of Lourdes very few persons probably know. It may have been His Holiness himself, or his astute adviser Cardinal Antonelli, or his equally astute adviser the head of the "Society of Jesus." Some one, however, must have been the promoter, for all through France we suddenly find an impetus to the Pilgrimage. Sermons were simultaneously preached, tracts, pamphlets, and hymns for the occasion were printed and ready; "excursions," if we may call them, were organised; and behold, as the result, more than a hundred thousand people making their way to pay their homage to Our Lady of Lourdes, with the additional result, sent by telegraph, that "many miracles are reported to have been wrought."

No one who knows France, or any other country at the present or any previous time, needs to be told the character of pilgrims. The special correspondent of the *Times* saw the Paris contingent leave that city, and he says, "The total number of pilgrims from Paris alone amounted to about 1,300. Of these, half seemed to be priests, who carried pockets of tracts, pamphlets, and hymns in praises of Notre Dame de Lourdes, which were intended for distribution on the way. The remainder were for the most part old women of the middle or poorer class, who all carried their own provisions apparently. The men were in a small minority, nearly all of them old—in fact, the absence of youth either among men or women, and of good looks among the latter, was very remarkable." Then it is stated that out of 100,000 pilgrims, probably only 200, as nearly as can be reckoned, will be "first-class passengers," and over the remainder, the poorest and the most ignorant, the power of some thousands of assembled priests is to be exercised. There are altars in the open air, hymns to the Virgin, lamentations over the condition of France, and prayers for the deliverance of the Pope. "Our Lady of Heaven," in fact, is to be assailed to use her power first against the conquering Protestant Prussians, and secondly, against the excommunicated King of Italy; and these, everything else having failed, are to be the precise political and religious objects of the new Pilgrimage.

As we write, the ceremonies are proceeding. To most spectators they would be affecting, for a mere large crowd swayed with a common purpose is nearly always affecting. Certainly one might look with a pitiful eye upon the poor ignorant people got together merely to make capital for a corrupt and declining priesthood. We doubt, however, whether the attempt will succeed. Neither Prussia nor Italy will be the weaker for the new Pilgrimage, and certainly France will not be stronger.

HOW IT STRIKES A STRANGER.

October 7, 1872.

Next week I leave this delightful Western country for London, and the "Dartmouth Scandal" to which I referred soon after I came is still alive and shows no signs whatever of dying out. It is far more amusing and instructive than most politics of larger dimensions, and this must be my excuse for referring to it again. I have already described the battle in the church at the hour of morning prayers between the churchwarden and the parson, and the loss of the Sacred Button. The present phase is a quarrel between the parson and the Town Council, who appear to have espoused the cause of the churchwarden. Last Friday was the 500th anniversary of the dedication of the church, and the vicar informed his audience on the previous Sunday that he should hold on Friday a special service to be accompanied with an appropriate sermon. The mayor, hearing that this announcement had been made, consulted with several members of the council, and wrote to the vicar, telling him that the council and volunteer corps would attend the service officially. The mayor's action, I must confess, does not appear to have been altogether satisfactory. It is not quite clear that he had none but religious motives in wishing to go to church, taking into account the open hostility between the vicar and the dominant sect in the town. However, it was settled that the council and the volunteers were to go, religiously or irreligiously—the presence of the volunteers, perhaps, being considered necessary, in order to act against the enemy, in case of another Button engagement. The vicar, when he received notice of the intended movement of the foe, executed a military manœuvre of great dexterity. He did not decline to receive his self-invited friends; he did not consent to receive them; but simply sent a polite note to the mayor regretting that he had been obliged to postpone the service, but expressing a hope that on some future occasion he should have the pleasure of "asking the Mayor and Council of Dartmouth and the commanding officer of the Volunteers to join with him in a public recognition of the worship of Almighty God." At the meeting of the Town Council on Wednesday, this correspondence was produced, and gave rise to a lively scene. Mr. Nelson thought the vicar's letter the greatest insult that could be offered to the town, and said plainly enough that if the mayor had not proposed to attend the service, it would not have been postponed. Mr. Lake said that the church was merely "leased" to the clergy, and that he was prepared to lay down 20*l.* to fight the question. Finally it was resolved that the mayor and council with their officers should attend the church on Friday morning at the usual hour of morning prayer, and that the vicar should be told they were coming. At ten o'clock on Friday the council assembled. The services of the Torquay Rifle Band had been secured by the Evangelical party on the previous evening to assist in the demonstration, but some discussion arose as to whether they should be permitted to play. Eventually, however, it was ruled that they were to play, and a procession was formed of mayor, councillors, and mace-bearers, trumpet and drum braying out defiantly, "God save the Queen." Many of the stanzas in that popular poem it is to be feared were made to bear a meaning other than that originally assigned to them, and the politics to be confounded, and the knavish tricks to be frustrated, to the Dartmouth Protestants were those of Mr. Forster, and not those of Her Majesty's enemies. Surely a more extraordinary scene than this it would be difficult to imagine. Here were a body of fervent disciples of Christ marching to pray, as if they were a body of "blue" tenantry going to a nomination to put down an objectionable Radical. So far have we travelled, so far have we diverged during 1,800 years from the meeting in the upper room! It is a grievous pity that a few Hindoos and Japanese, and other heathen, were not at Dartmouth on Friday, in order that they might appreciate the justice of their condemnation. The vicar had the tact to see that he could best defeat by submission the strategic operation of the council against him. When the procession came to the church, the strains of the band were continued by the organ. the vicar, too, could join in the psalm! He too, had not the slightest objection to the confusion of certain politics and the frustration of certain knavish tricks! On the whole, too, it must be confessed that the politics and trickery to which he was opposed *were* those which, in this instance, were confounded and frustrated. He was there himself, smiling and courteous. The service was duly performed, and when it was over the council had nothing to do but quietly to re-form itself and return to the mayor's house with what appears to me a very barren triumph. They went up the hill, and then went down again. Something of this kind must have occurred to them, for they proceeded to drown all disagreeable reminiscences as speedily as possible in the "corporation bowl," the mayor making a speech. "It was 500 years," he said, "since the church was dedicated, but no anniversary had been more interesting than the one they had just seen." This was perfectly true. What the end of the struggle will be it is difficult to say. I regret changing the Devonshire seashore for the Strand for many reasons, one of which is that I should like to stay and watch this ecclesiastical campaign. Before parting, may I give one word of advice to the Dartmouth Evangelicals, and one to the vicar? To the former I would say, do not desecrate prayer by turning it into a weapon of controversy. If you want to fight Mr. Foster, Do it in the council chamber or in the law-courts or in the newspaper, but don't go to his church and say the Litany *at* him. Don't drop on your knees with the twofold object of confessing your sins and having a dig at the parson. You will not get rid of many of your sins in that way. To the vicar I would say, Come over to us and be at peace. All your troubles arise from this fiction of nationalism. Why be subject to the insults of what you doubtless consider to be mere ruffianism, when by starting on your own account you can do just as you please and secure the protection of the law? There is not a Dissenting minister in Dartmouth whom the council would dare to beard as they have bearded you. They cannot go into the Primitive Methodist chapel there with a volunteer band playing, "God save the Queen." To a man of your education it must surely be intolerable to pass your life in a miserable squabble about the arrangement of a gallery and the position of a choir; and as I observed in a former letter, if you disestablish yourself you can instantly place the choir where you please—in the weathercock, if they consent—and devote your leisure to more serious objects.

Talking about the Church reminds me of the extraordinary "harvest celebrations," as they are called, which we have had in this part of the world in the Ritualistic theatres, for theatres they really are. The description of one of these celebrations at S. Michael and All Angels in Exeter, has already found its way into the newspapers, and I am not going to trouble you with it here. By the way, why do the Ritualists always say "S. Michael," "S. Luke," and so on, instead of "St. Michael," "St. Luke"? What occult Protestantism is there in the letter "t"? I have asked several people, but remain unenlightened. With regard to the celebration at S. Michael, although, as I said, I am not going to describe it, I cannot help noticing two things which struck me. The first is that although the church was full there were hardly a dozen men present besides the clergy and choristers. This is a very delicate fact, upon which I would not for worlds offer a word of comment, or I shall be called to account for denying woman's claim to her rights. The second observation is the peculiar incongruity of floral decorations with Ritualism. Ritualism is the type of all that is exclusive, priestly, and unnatural. Flowers are the symbol of openhandedness, freedom, and nature. The altar at S. Michael's was decked out with wheat, which preached continually a sermon from the text, "He sendeth his rain upon the just and the unjust," while the priest who "officiated"—that horrible word!—just below, if he had been consistent, would have liked rain, sunshine, and every heavenly blessing to be distributed to the world by sacerdotal hands alone.

Some settlement of the Game Law question, with the present price of meat, is becoming more and more urgent. Last week I mentioned the miserably insufficient resolution to which a county committee in Aberdeenshire had arrived, recommending that tenants should be allowed to kill hares and rabbits, and that wire-fencing should be put round the fields near covers. It appears that the landlords have declined to grant even this small measure of relief. A meeting of the landlords was held, the resolution of the committee was submitted, and was shelved by a large majority. The speakers against the resolution all along seem to have been possessed with the notion that the dispute was one entirely between themselves and the farmers, and that nobody else had any right to

interfere. For example, Sir Archibald Grant defiantly wanted to know what need there was for for any alteration in the land, seeing that his tenants renewed their leases, term after term. What has that got to do with it? His tenants renew their leases with their eyes open, and make their bargain accordingly. The point is simply whether the tenants would not pay more, and consequently raise more produce, and so benefit us the consumers, if the game were destroyed. Sir Archibald, in fact, told some of his tenants who complained of the game that, "if they were not pleased to let him do as he liked, they could give up their farms, and he could turn them into rabbit warrens, because he could live finely on hares and rabbits." Surely it is time that Sir Archibald Grant should be told most emphatically by the people of this country, that he cannot do as he likes with his land, and that if he persists in doing as he likes, some very awkward discussions as to absolute ownership in land will arise, which the landlords had very much better avoid. In fact, those persons who believe that the absolute unlimited ownership of land with the increase in value which population brings every year, should not be vested in private hands, cannot but be thankful to gentlemen like Sir Archibald Grant, who maintain the doctrine of ownership in such a form as to make it an absurdity. Supposing all the landowners were to claim the power of turning England into rabbit-warrens, should we concede it? As to the practical grievance of game-preserving, the *Aberdeen Herald*, a most trustworthy paper, states that, during the winter of 1869-70, tenants on Monymusk, occupying in all only 770 acres, killed 6,600 rabbits, in addition to a far larger slaughter by the laird. What Parliament has to decide is, whether in the interests of the community, the laird of Monymusk could not have done better than maintain that army of rabbits. I am afraid, however, that Parliament without great pressure will not decide, and the farmers most certainly will not put on the pressure. Most farmers are as keen sportsmen as the landlords, and if a little concession be made to them, will be well satisfied. Furthermore, it makes to them little or no difference whether they pay ten shillings an acre less with the game, or ten shillings an acre more without the game. To the poor man, however, with mutton at a shilling a pound, it makes all the difference. C.

Correspondence.

DISESTABLISHMENT AND CONCURRENT ENDOWMENT.

To the Editor of the Nonconformist.

SIR,—As one of the few clergymen who have resigned orders in the Church of England in consequence of the Bennett judgment, though I cannot claim to have made any sacrifice like that Mr. Capel Molyneux is said to have made, I may perhaps be allowed a small space in your columns, although not as yet fully prepared to adhere to the views of the Liberation Society.

It seems to me that the relations between Church and State may take one of four forms—

1. The State may take upon itself to pronounce upon religious truth mediately or immediately, as was done in the Tudor times, and establish the religion that it believes, or professes to believe, most true.

2. The State may refuse to take account of the truth or untruth of a religion, but establish that which the majority of the people profess to believe. If the East India Company paid professors of the Hindoo theology, this was done to a certain extent in British India.

3. The State may support, directly or indirectly, all religions which are not contrary to morals and good order, constituting itself the judge of this.

4. The State may refuse to take cognisance of religion altogether, excepting so far as to open its courts to questions connected with religious corporations, trying them by their own rules.

I do not know whether I am in error in supposing this to be the view taken by the Liberation Society.

It does seem to me a gross injustice that the State should put a high premium, both materially and socially, on the profession of a religion whose formularies are so ambiguous, that some interpret them in a Catholic and others in a Protestant sense, while undoubted Catholics and Protestants are left out in the cold. But would not concurrent endowment apply to this state of things a remedy equally efficacious with disestablishment, and be a less abrupt change, and, moreover, one more easy to bring about? I will suppose that the national funds applied to the maintenance of the Church are impartially distributed among the different denominations, the church and parsonage being placed at the disposal of the majority of the parishioners, and the same rule applied to the three divisions of the kingdom. According to this plan some few parishes in England would have Roman Catholic incumbents; some few in Cornwall, and many in Wales, Wesleyan; some few in Scotland Episcopalian; and the majority in Ireland, Roman Catholic. It may be too late to revise in Ireland the policy of the Government, and the subserviency of the Catholics to a foreign bishop does make a difficulty in their case, but the Government would always have it in its power to disestablish disloyal or recalcitrant priests, and scandals like those denounced by Judge Keogh be nipped in the bud. Religion is too powerful a force for good or evil to be ignored by a wise Government.

I am, Sir, yours obediently,
G. C. SWAYNE, M.A.

Oxford, October 4.

ADVISORY COUNCILS.

To the Editor of the Nonconformist.

SIR,—I see that the above subject will be considered at the coming meetings to be held at Nottingham. It is a subject of vital interest, and I trust the deliberation may result in the establishment of a system of friendly aid which will secure the adjustment of difficulties arising from time to time in our churches, and which, as it seems to me, are the outgrowth of our very constitution and our (perhaps too great) liberties. In this, I think, is the whole difficulty. How can such councils have penal power given to them without touching upon individual church action? and yet, without the power to enforce advice or an award in case of agreement to a reference, such councils can only be a mockery, a delusion, and a snare. I know it will be said amongst Christian men this is not likely, but so long as there are men in our churches who bear such traces of the terrible workings of sin in their natures, that their sense of honour and their conceptions of right and Christian action lead no further than to enable them to despise the direct teaching of Scripture, and to risk even a dwelling "in the tabernacle and holy hill" to which David refers, rather than "swear to their own hurt and change not," I fear that such councils, without the power to execute judgment, will end in insult to those composing the council, and in bitter disappointment to those who desire to do right who may be induced to try them.

If such a council should be established for the whole Union, I trust that only those will be appointed to act upon it who will have the moral courage to carry out as far as is possible their conclusions and decisions.

I am, Sir, yours respectfully,
J. Z. C.

PRAYER FOR THE MEETINGS OF THE CONGREGATIONAL UNION.

To the Editor of the Nonconformist.

DEAR SIR,—Permit me to suggest to delegates and other friends who may attend the meetings of the Congregational Union that the meetings will be rich in blessings to themselves and to the Churches only as the result of prayer. Let them be commended to God at the family altar, in the closet, in the prayer-meeting, and in public worship next Sunday. The discussion of topics will be a vain thing unless attended by a quickening of the spiritual life.

Yours faithfully,
A MINISTER.

To the Editor of the Nonconformist.

SIR,—All sections of the Church lament the deadness and sterility with which they are smitten, and it is widely felt that nothing less than a fresh and plenteous baptism of the Holy Spirit can awaken to life and fruitfulness. How is this to be obtained? Not by high intellectual culture—not even by preaching. The means by which this Divine and life-giving baptism has in all ages been obtained is earnest, united, and importunate prayer. The immutable law, to which there was no exception even in the case of apostles, is, "Ask and it shall be given you." Wherever, then, there is heartfelt, intense asking, there is spiritual life; where it is not, whatever else may be present, true, Divine life is wanting. It is a fact, therefore, worthy of note, and demanding devoutest thankfulness, that in the arrangements of the Congregational Union about to assemble at Nottingham, meetings for prayer and deliberation respecting questions bearing on Church life and personal consecration to Christ, hold a prominent place. This should not only be regarded with heartfelt satisfaction by all Christians who are longing for a richer element of true life in all our churches, but should lead to united and earnest prayer that the Spirit of God may brood over and baptize these meetings. Were this generally done previous to the assembling of the Union, it cannot be doubted that Nottingham would be spiritually benefited, and that a hallowed tone would be given to the various meetings. I venture, then, with all humility, but with deepest earnestness, as a layman who has not been unobservant of the low state of spiritual life among our churches, and who longs for a widespread revival of vital godliness, to entreat all who feel the necessity that now exists for the baptism of the Holy Spirit to plead in their closets, at their family altars, and in their public assemblies, especially on next Lord's Day, that that essential gift may be vouchsafed to the meetings about to be held at Derby and Nottingham. Let this be done in the faith that takes hold of the Divine promises and realises the intercession of Christ, and a Pentecostal baptism will be granted, which will not only enrich and spiritualise the coming gatherings, but overflow in refreshing dew and fertilising power to all the associated Churches, rekindling primitive an apostolic life, and leading to personal and unreserved consecration. The assembled ministers and laymen will return to their respective homes and spheres of labour, feeling more deeply that they are not their own, but are bought with a price, and that henceforth their mission and highest honour are to glory in the Cross of Christ, and to draw men within its light and power. The beauty of the Lord our God will be upon us, and He will establish the work of our hands. The moral and spiritual wilderness will rejoice and blossom as the rose.

Yours truly,
London, Oct. 7, 1872. X. Y. Z.

"PARSONAGES."

To the Editor of theNonconformist.

SIR,—As a parsonage is the property of my congregation, perhaps you will allow me to give a little of my experience, in reply to the letter of "J. H.," which appeared in the *Nonconformist* of Oct. 2.

When I accepted the pulpit, I found a minister's house, valued at 50*l.* a year. It is much larger than a small family, such as mine is, can be comfortable in. Most of my predecessors took pupils; to them the house was suitable and convenient. As I, however, had no wish to keep a school, I found the parsonage very much more expensive to keep in order than a smaller house would have been. I, therefore, moved out of it two years ago, believing that I should be able to let it easily. In that I have been disappointed. A friend occupied it for a year, at a reduced rent; since he vacated it, it has been empty. When it is tenanted, I shall have to pay a large sum to put it into repair. Meanwhile, it is costing me money to keep it in decent order.

My advice to my brother ministers is to avoid "parsonages." The house that suits one man will not suit another man; and that which A finds pleasant and profitable, B may discover to be unpleasant and expensive. It is far better to let each minister live where he likes, and to select the habitation that is most suitable to his tastes and purse, than to compel successive ministers to occupy the same dwelling—no matter whether they have private means or not—no matter whether their families be large or small.

Let it be remembered that a parsonage gradually becomes old, and contrasts unfavourably with modern houses, erected with more conveniences, and in a style better fitted for the wants of people of refinement.

W. C. S.

Oct. 7, 1872.

SIMONY IN THE CHURCH.

To the Editor of the Nonconformist.

SIR,—I have, during the past week, received a large number of letters respecting the statements I made at Birmingham on the 1st inst. relative to the sale of advowsons and presentations. A few of these have been of a most insolent nature, emanating, I suppose, from men who are stained with this iniquitous traffic, and they naturally cannot expect a reply; but others have come from men who are as much shocked and surprised as I was at the enormous extent of the evil. Will you kindly allow me, therefore, to say, through your columns, that I am unable to find time to answer these letters in detail, but that a complete statement will shortly be published, giving the reasons why I estimate that fully one-tenth of the livings of the Church of England are at the present moment in the market, either for sale or barter.

Truly yours,
J. CHARLES COX.

Hazelwood, Belper, Oct. 8, 1872.

THE EDUCATION ACT.

LONDON SCHOOL BOARD.—At the weekly meeting of the London School Board on Wednesday, Lord Lawrence in the chair, Mr. Lucraft moved that, to meet the requirements of school accommodation in blocks W, X, and AD, in the school division of Finsbury, it will be necessary to establish a permanent board school in each. The hon. member based his motion on the statements that the blocks in question were isolated by roads which, for children, were impassable barriers, and that 2,266 children within the areas were altogether without school accommodation. A long discussion ensued, during which the accuracy of Mr. Lucraft's statistics was impugned—the report of the committee of the board giving 1,800 as the deficiency in the district. Eventually the noble chairman suggested that the resolution should be amended, and stand thus; "That it should be referred to the Works Committee to consider and report on the best means of providing accommodation for children not at present at school in the blocks in question." Mr. Lucraft accepted this alteration; and an amendment of Dr. Rigg, that it be left to the Statistical Committee to determine the actual deficiency to be supplied, having been defeated, the resolution in the amended was agreed to.

THE BALLOT IN SCHOOL BOARD ELECTIONS.—It will be remembered that towards the close of the session the House of Lords refused to sanction a clause in the Elementary Education (Elections) Bill providing for the application of the principle of the ballot to school board elections. The clause was inserted after the passing of the Ballot Act;

it was opposed by the Marquis of Salisbury, and the result was the rejection of the clause by a majority of four votes. Only in the case of London, therefore, is it provided by Act of Parliament that school board elections shall be by ballot. Nevertheless, we have reason to believe that the votes will be taken by ballot in any future school board elections in boroughs. The first clause of the second schedule of the Elementary Education Act says:—"The election of a school board shall be held at such time, and in such manner, and in accordance with such regulations as the Education Department may from time to time by order prescribe." On the strength of these words the Committee of the Privy Council on Education are thought to be in a position to order that the votes shall be taken by ballot in any school board election, and we understand that in any orders that may in future be issued by the Department for school board elections—in boroughs at least—the regulations forwarded to the returning officers will include instructions for taking votes by ballot.—*Pall Mall Gazette.*

The Education Question and the Bible.—At the meeting of the Norwich Branch of the Bible Society at St. Andrew's Hall in that city on Wednesday last Mr. H. Birkbeck, in moving the adoption of the report referred to the question of the Bible in public schools. He said that he was glad to find that throughout England there was not a single instance in which the Bible had not been recognised by school boards as the basis upon which the teaching was to be conducted. (Hear, hear.) He had been struck upon the Norwich School Board by the fact that the individuals who had been summoned before them for non-attendance of their children at school had expressed a desire that their children should receive a good education, and had regretted that they themselves were uneducated. If education were to proceed with an ignoring of the Bible, he dared not look forward to the consequences to the nation. She would, he believed, share the fate that had attended other nations—be involved in the miseries of revolution and warfare. This was a punishment that might in such a case be justly expected to fall upon the country. It was to the Bible that we must look for a blessing upon the education given. If it were presented in prayer, to the attendants at lectures on infidelity, he believed good results would ensue to the masses. If England made the Word of God her guide she would attain a greatness beyond that she had yet achieved, and her people would enjoy a happiness hitherto unknown to them. (Hear, hear.) The Rev. G. S. Barrett, Congregational minister, having subsequently been called upon to speak, referred to Mr. Birkbeck's observations. In the course of his speech Mr. Barrett said that a gentleman, who was deservedly respected in the city, and whom he personally esteemed and honoured, had referred to the relation of the Bible to education and to the school boards of the country generally. He gave Mr. Birkbeck credit for speaking his own mind on that occasion; but he must take that opportunity of saying plainly that they who had perhaps taken part in the movement—he did not say that he had done so, although he sympathised with it—to which Mr. Birkbeck had referred numbered amongst them in this city, and in every other part of the kingom, some of the oldest supporters of the Bible Society and some of its present warmest friends. Therefore with great respect he said that this was not a question of the value of the Bible. They believed as deeply as Mr. Birkbeck that no education was complete without Scriptural teaching. They honoured the Bible as truly as Mr. Birkbeck did as the very Word of God. They yielded to none in their desire to extend it throughout the length and the breadth of this and every other land. But he could not without protesting against it hear Mr. Birkbeck's remark, with the inference which it might carry—though he was far from saying that that was what Mr. Birkbeck intended it to carry—that those who agitated for the exclusion of the Bible from State-paid and State-managed schools were wanting in reverence and a love for the sacred Book. He knew that he was saying what was within his own personal knowledge when he said that it was the wish of the committee of the Parent Society that this controverted and vexed question of the relation of the Bible to education should not be brought into prominence on that neutral platform. Mr. Birkbeck would excuse him for saying that whilst he knew his motive was honourable, high, and Christian, yet there were some warm supporters of this society who could not have heard his remarks without some pain. Although it was not an easy thing, when one was perhaps in a minority of one, to stand up and make this statement, yet he felt that Christian chivalry, moral courage, and his own self-respect, would prevent his sitting down without offering these remarks. The Rev. R. Parnell, one of the deputation, who seconded the resolution, said that he heartily honoured the chivalry of the last speaker, and the manner in which he had boldly and plainly spoken his sentiments. The Chairman intimated that it would be inconvenient to get into a discussion. The Rev. R. Parnell said that was not his intention. His own strong conviction was that under the present arrangements, since the passing of the Elementary Education Act, though it would seem sad to exclude the Bible from the school as a book, yet very little Bible reading could go on in schools, for the religious education was limited to half an hour, and that at a time the least convenient for it. Hence the increased importance of Sunday schools.

The Economical Plea.—The fears entertained by Mr. Lucraft—the working man member of the London School Board—as to what is likely to be the future constitution of that board, are perhaps, not altogether without foundation. In moving a resolution in favour of erecting permanent board schools in four different parts of Finsbury, he is reported to have said that "they did not know what sort of a school board might follow upon the dissolution of that in which they were members. The vestries were stirring, and it was very probable that when a new election became necessary the cry would be for economy, and those would be elected who promised to spend least money." We feel that there is considerable truth in this. At the same meeting we read that the solicitor to the board was consulted as to the best mode of dealing with a refractory District Board of Works, who decline to pay the precept levied upon them on the ground of alleged extravagant expenditure by the school board. We have no sympathy with anything approaching extravagance or lavish waste, but we shall have small hope for the future of English education, should the control of our schools get into the hands of a class of men who look only to the cost of the article, and are not prepared to take broad and enlightened views on the subject of education generally.—*Inquirer.*

The National Education League.—The fourth annual general meeting of the members of the National Education League will be held at the Exchange Assembly-rooms, New-street, Birmingham, on Tuesday, the 5th of November. The proceedings will be opened by an address from the Chairman of the Council, Mr. George Dixon, M.P., A resolution will be proposed confirmatory of the recommendations of the Executive Committee contained in the circular of the 18th of January, 1872. A motion will also be submitted to this meeting, requesting Mr. Dixon to introduce into the House of Commons early next session a resolution to the effect that no amendment of the Elementary Education Act will be considered satisfactory which does not provide for universal compulsion, school boards in all districts, and the unconditional repeal of the 25th section. A public meeting will be held in the Town-hall in the evening, which will be addressed by members of Parliament and other visitors attending the meeting.

Epitome of News.

Her Majesty has derived benefit from her visit to Glassalt Shiel, where she remained over Sunday. On the 15th the Queen will probably hold a council at Balmoral.

Preparations are being made for the expected visit of the Prince and Princess of Wales to Chillingham Castle, Northumberland, the seat of the Earl of Tankerville. The royal visit, it is expected, will extend from the 15th to the 18th inst.; and the prince will hunt with Major Brown's foxhounds on the 18th, when there will be a large meet.

Prince Leopold is going to Oxford, and will occupy Wykeham House, a short distance from the residence of Prince Hassan, who, it is understood, will have some younger brothers at Oxford in the approaching term. The royal student will, it is stated, shortly come into residence.

The Prince Imperial, it is stated, will enter the Royal Military Academy at Woolwich on the close of the winter vacation.

The first Cabinet Council will be held in Downing-street to-morrow.

Mr. Gladstone's visit to Ireland is indefinitely postponed.

The infirmity of eyesight which has unfortunately led to Lord Hatherley's resignation is due, not to any painful attack, but to cataract, which is taking its ordinary course.

With the acceptance of the Seals by Sir Roundell Palmer there will be eight Oxford First Classmen in the present Cabinet—Mr. Gladstone, Mr. Lowe, Mr. Cardwell, the Earl of Kimberley, Viscount Halifax, Mr. Chichester Fortescue, Mr. Goschen, and Sir Roundell Palmer.

It is stated that the health of Chief Justice Cockburn has suffered considerably by his arduous and protracted labours at Geneva.

Dr. Guthrie has been dangerously ill, but we are glad to learn that he is now progressing favourably, all the symptoms of his malady being considerably modified.

Mr. Seely, M.P., has purchased the Gatcombe and the Chillerton estates, in the Isle of Wight, for 90,000*l.*

Dr. Carpenter's deep-sea exploration party is to leave in November, on board Her Majesty's ship Challenger.

The directors of the Bank of England on Thursday raised the official rate of discount to five per cent.

The revision of the lists of voters for the City of London is stated to have resulted in a Liberal gain of 479 votes. The Conservatives of the Tower Hamlets claim great gains on the revision—573 votes. This is a bad look-out for Mr. Ayrton.

In inaugurating the winter session of the Birmingham and Midland Institute, Canon Kingsley has uttered a note of alarm about the physical degeneracy of the English commons. He dates its commencement from the period of the Napoleonic wars, which killed off the flower of English youth, and reversed the Darwinian law of survival of the fittest.

Sir John Pakington on Monday evening distributed the prizes at the Leeds School of Arts, and in doing so enlarged on the benefits of mechanics' institutes, which, he affirmed, were still in the hands of those for whom they were designed, and had not been appropriated by other classes. He dwelt emphatically on the value of technical education.

A disastrous explosion occurred on Monday afternoon at the extensive colliery of Messrs. Ackroyd, Brothers, situated at Morley, a small town midway between Dewsbury and Leeds. The official list of the killed comprises the names of twenty-three men and eight boys, but it is stated that at least forty lives have been lost, and quite as many injured, and that there are still two or three persons in the pit.

The Church Congress opened at Leeds yesterday with a grand procession of bishops, clergy, and laity from the Town-hall to the Old Church. The sermon was preached by the Archbishop of Armagh. The members afterwards assembled at the Town-hall, where the Bishop of Ripon delivered an inaugural address, in the course of which he stated that the subjects of discussion would be simply the better adaptation of the machinery of the Church to the shifting requirements of the age, and that there would be no attempt to stifle free discussion. A debate followed upon the parochial system.

The other day, in broad daylight, Pembroke Lodge, Richmond Park, was broken into, and a casket of jewels belonging to the Countess Russell, and valued at nearly 1,000*l.*, was stolen. Workmen engaged on the premises are suspected.

Mr. Alfred Rooker, who in November last unsuccessfully contested Plymouth on the elevation of Sir Robert Collier to the Court of Appeal, was on Tuesday evening presented by the Liberals of that borough with a handsome silver candelabra and inkstand, valued at one hundred and fifty guineas, in recognition of his conduct on that occasion.

The small screw-steamer Little Western, running between Penzance and the Scilly Islands, struck a rock on Saturday night, and sank soon afterwards. There was no loss of life.

The sixth annual meeting of the Stalybridge Constitutional Association was held on Saturday. Dr. Royle, a magistrate of Manchester, stated that he went to Pontefract to watch the working of the ballot, and, "at the conclusion of the election he and about forty other gentlemen met together for the purpose of devising a scheme for the publication of the state of the poll at intervals, and the result was the card system which was adopted with so much success at Preston."

The harvest of Scotland is, according to the *Scotsman*, the wettest and most disastrous that has been known since the year 1816, when what were known as the Meal Riots took place. The heavy and continued fall of rain during the second week of September drenched the sheaves of cut grain through and through, which is, in many cases, an irreparable mischief. The worst fears regarding the potato crop have been realised.

Field-Marshal Sir George Pollock died suddenly at Walmer on Sunday. He was born in 1786, and was three years the junior of his brother, the late Lord Chief Baron. Sir George entered the military service of the East India Company in 1803, and in 1842 Sir George was placed in command of the troops despatched to Peshawur in the hope of saving, or rather recovering, our position in Afghanistan, and having forced the Khyber Pass by a series of brilliant and skilful operations, he marched to the relief of Sir Robert Sale and the garrison of Jellalabad, defeated the Afghan forces at Mamookail, Jugdulluck, and, finally, all the troops under Akhbar Khan, took possession of Cabul, and effected the release of the English prisoners. On the death of Sir John Burgoyne last year Sir George Pollock was appointed Constable of the Tower of London.

The Postmaster-General has intimated to Mr. Bradlaugh that the journal known as the *National Reformer*, of which he is proprietor and editor, will no longer be permitted to be registered for transmission abroad. Mr. Bradlaugh, instead of acquiescing in the official decision, publicly announces that, as his paper "has been for nine years continuously registered for foreign transmission as a newspaper," he intends to contest it.

In view of the promotion of Sir Roundell Palmer to the woolsack, the Liberals of Richmond, Yorkshire, have resolved to request Mr. Lawrence Dundas, heir to the Earl of Zetland, to stand for the representation of the Borough. He will be opposed by Mr. C. E. B. Cooke, of Lowe Villas, Richmond, who comes forward to emancipate the borough of Richmond from the influence of the noble house of Dundas. He states that he is a Liberal and supporter of Mr. Gladstone. Mr. Cooke belongs to an old, respectable, and popular family in Richmond.

It is intended to bring forward Mr. Octavius E. Coope as a second Conservative candidate for Middlesex at the general election. Mr. Coope ran a close contest against Mr. Ayrton in the Tower Hamlets at the last election.

The trade and navigation returns for September show that the aggregate of the imports amounted in value to £26,539,421, or an increase of more than a million as compared with last year. In the nine months of this year the imports were £261,310,336, or an increase of nearly 20 millions compared with last year.

The Conservative agents at Plymouth objected there to several hundred Liberal claims, but, as the notice served on the overseer was not a duplicate of those served on the persons objected to, all the objections were ruled to be invalid. The whole of the claims were admitted.

Literature.

"MIDDLEMARCH."*

As the story approaches its close, "Middlemarch" grows in life and power. The interest of the plot is still secondary to the other points of attraction in the book, but there is quite enough in it to redeem the tale from any charge of dulness. The difficulty of the relations which Mr. Casaubon's cruel will has established between his widow and Will Ladislaw begin to develope themselves, and the reader, who looks at the conduct of the actors from a vantage ground, and knows the motives and feelings which they are hiding from each other, is able to appreciate the exquisite skill with which the writer has arranged their several parts. It is only at the close of the part that the widow understands the nature of the sentiment to which she has yielded up her soul. Her first feeling was one of simple interest in one whose position awakened a generous pity, and whose conversation interested her at a time when her surroundings were sufficiently dull. Her discovery of the relations between Will and her husband, and the desire—the natural desire of a woman—to redress the wrong which she considered had been done him by an unrighteous will, introduced another and stronger feeling, and one which, in her then position, was fraught with danger. Still there was so little of anything like the love which her husband, in his stupid jealousy, suspected, that even when his death set her free, her thoughts did not turn at all to the object of his distrust, till his own unwise and ungenerous act supplied the fuel, which at last breaks out in strong and passionate affection. Everything has conspired to lead her up to this point. Her disappointment with the ideal she had set up; and the unsatisfied craving of her heart, which she had tried in vain to quench, and which had become all the stronger for the repression she had practised; the high qualities of Ladislaw, and the resentment at the insult which had been put alike upon him and her—had all produced their effect, and with remarkable delicacy of feeling and subtlety of thought is the growth of her love traced. The scenes in which the two are thrown together, and yet kept asunder, partly by a misunderstanding of the sentiments of each other, and partly by the complication of circumstances which renders it so hard for either to take any action without a loss of self-respect, are drawn with remarkable power. We leave them still separated—Dorothea, indeed, rejoicing in the certainty of his love, and "yet, so heavily did "the world weigh on her, in spite of her inde-"pendent energy, that with this idea of Will "as in need of such help, and at a disadvan-"tage with the world, there came always the "vision of that unfitedness of any closer rela-"tion between them, which lay in the opinion "of every one connected with her." Will, going forth to make a place for himself in the world, where he has neither local habitation nor name, is even less hopeful. Very slight matters were enough to gall him in his sensitive mood, and the sight of Dorothea "driving past him, "while he felt himself plodding along as a poor "devil seeking a position in a world which, in "his present temper, offered him so little that "coveted, made his conduct seem a mere "matter of necessity, and took away the "sustainment. After all, he had no assurance "that she loved him. Could any man pretend "that he was simply glad in such a case to have "all the suffering on his own side?" It is not necessary to point out how different is the picture of the workings of two such natures, and of the difficulties interposed in the way of their union by their very nobility, the restraints which it imposed and the scruples it induced, to the perplexities, small misunderstandings, and the like, which we find in ordinary love stories. We have here a remarkable psychological study, the refinement, subtlety, and beauty of which will doubtless be appreciated by the mass of readers, and which is in truth conceived and finished in the highest style of art.

Of Will Ladislaw we see more in another connection, and in it we get a higher view of the moral strength and dignity of the man, who has decidedly improved upon acquaintance. When we first met him, he seemed little better than a mere dilettante, without serious purpose in life, and apparently with a small modicum of principle. As we knew him better we were vexed with the persistency with which he delayed his departure from "Middlemarch," and felt that his conduct, if not absolutely dishonourable, indicated at least extreme weakness, and was dangerously compromising the position of the woman for whom he professed affection and respect. But in this part of the tale he appears in another aspect. Not only has the provision in his cousin's will roused an indignant sentiment, which is, in fact, the real hindrance to his approaching Dorothea, but he is placed in another position, where his independence and high sense of honour come out still more strikingly. The difficulties in Mr. Bulstrode's position which were suggested at the close of the previous part, have further developed themselves, his past sins are finding him out, and he seeks to make compensation to Ladislaw, whom he had injured in former days. He had been a junior partner in a pawnbroking business, more lucrative than honourable, and on the death of the head of the firm, had married the widow, and by concealing from her the fact that her daughter who had run away was alive, had come into exclusive possession of a large property. The injured daughter was Will's mother; and Bulstrode, brought to bay by Raffles, who knew of his guilty concealment of a fact which would so materially have altered the fortunes of so many, thinks to ease his conscience by making compensation to the son. The chapter, in which is told the story of Bulstrode's fall, the awakening of his conscience, his approaches to Will and the manner in which they were received, is in George Eliot's best style. A less skilful writer would have destroyed the effect by strong exaggeration, but here we have a strong self-restraint which adds to the vividness and force of the picture. There is a terrible naturalness in the sketch of Bulstrode. The desertion of the holy calling he had chosen for a sordid life, the pursuit of gain in ways far from creditable, the shrinkings of conscience and the ingenious pleas by which they were silenced, the two "distinct lives" he lived, alas, like too many more, are described in a style which may point a lesson for many. The view of his feelings as he is roused at last to a sense of his sin is extremely powerful:—

"There were hours in which Bulstrode felt that his action was unrighteous; but how could he go back? He had mental exercises, called himself nought, laid hold on redemption, and went on in his course of instrumentality. And after five years Death again came to widen his path, by taking away his wife. He did gradually withdraw his capital, but he did not make the sacrifices requisite to put an end to the business, which was carried on for thirteen years afterwards before it finally collapsed. Meanwhile Nicholas Bulstrode had used his hundred thousand discreetly, and was provincially, solidly important—a banker, a Churchman, a public benefactor; also a sleeping partner in trading concerns, in which his ability was directed to economy in the raw material, as in the case of the dyes which rotted Mr. Vincy's silk. And now, when this respectability had lasted undisturbed for nearly thirty years—when all that preceded it had long lain benumbed in the consciousness—that past had risen and immersed his thought as if with the terrible irruption of a new sense overburthening the feeble being.

"Meanwhile, in his conversation with Raffles, he had learned sometaing momentous, something which entered actively into the struggle of his longings and terrors. There, he thought, lay an opening towards spiritual, perhaps towards material rescue.

"The spiritual kind of rescue was a genuine need with him. There may be coarse hypocrites, who consciously affect beliefs and emotions for the sake of gulling the world, but Bulstrode was not one of them. He was simply a man whose desires had been stronger than his theoretic beliefs, and who had gradually explained the gratification of his desires into satisfactory agreement with those beliefs. If this be hypocrisy, it is a process which shows itself occasionally in us all, to whatever confession we belong, and whether we believe in the future perfection of our race or in the nearest date fixed for the end of the world; whether we regard the earth as a putrefying nidus for a saved remnant, including ourselves, or have a passionate belief in the solidarity of mankind.

"The service he could do to the cause of religion had been through life the ground he alleged to himself for his choice of action: it had been the motive which he had poured out in his prayers. Who would use money and position better than he meant to use them? Who could surpass him in self abhorrence and exaltation of God's cause? And to Mr. Bulstrode God's cause was something distinct from his own rectitude of conduct: it enforced a discrimination of God's enemies, who were to be used merely as instruments, and whom it would be as well, if possible, to keep out of money and consequent influence. Also, profitable investments in trades where the power of the prince of this world showed its most active devices, became sanctified by a right application of the profits in the hands of God's servant.

"This implicit reasoning is essentially no more peculiar to evangelical belief than the use of wide phrases for narrow motives is peculiar to Englishmen. There is no general doctrine which is not capable of eating out our morality if unchecked by the deep-seated habit of direct fellow-feeling with individual fellow-men."

Even yet he had formed but little idea of how his conduct would be regarded by another, and the horror with which Ladislaw listens to his statement, and the indignation with which he spurns his offers, apparently so magnificent, come on him as a moral revelation.

"Will's tone had a cutting bitterness: he was moved to put his question as nakedly as he could.

"Bulstrode reddened with irrepressible anger. He had been prepared for a scene of self-abasement, but his intense pride and his habit of supremacy overpowered penitence, and even dread, when this young man, whom he had meant to benefit, turned on him with the air of a judge.

"'The business was established before I became connected with it, sir; nor is it for you to institute an inquiry of that kind,' he answered, not raising his voice, but speaking with quick defiantness.

"'Yes, it is,' said Will, starting up again with his hat in his hand. 'It is eminently mine to ask such questions, when I have to decide whether I will have transactions with you and accept your money. My unblemished honour is important to me. It is important to me to have no stain on my birth and connections. And now I find there is a stain which I can't help. My mother felt it, and tried to keep as clear of it as she could, and so will I. You shall keep your ill-gotten money. If I had any fortune of my own, I would willingly pay it to any one who could disprove what you have told me. What I have to thank you for is that you kept the money till now, when I can refuse it. It ought to lie with a man's self that he is a gentleman. Good-night, sir.'

"Bulstrode was going to speak, but Will with determined quickness was out of the room in an instant, and in another the hall-door had closed behind him. He was too strongly possessed with passionate rebellion against this inherited blot which had been thrust on his knowledge to reflect at present whether he had not been too hard on Bulstrode—too arrogantly merciless towards a man of sixty, who was making efforts at retrieval when time had rendered them vain.

"No third person listening could have thoroughly understood the impetuosity of Will's repulse or the bitterness of his words. No one but himself then knew how everything connected with the sentiment of his own dignity had an immediate bearing for him on his relation to Dorothea and to Mr. Casaubon's treatment of him. And in the rush of impulses by which he flung back that offer of Bulstrode's, there was mingled the sense that it would have been impossible for him ever to tell Dorothea that he had accepted it.

"As for Bulstrode—when Will was gone he suffered a violent reaction, and wept like a woman. It was the first time he had encountered an open expression of scorn from any man higher than Raffles; and with that scorn hurrying like venom through his system, there was no censibility left to consolations."

We have not left ourselves space to speak of "the "wife," the ill-assorted partner of Lydgate, and the mode in which her character is revealed by the troubles that are coming upon them; but must satisfy ourselves with saying that the chapter in which the tale of their difficulties is told, is inferior to none of its companions in its remarkable insight, its wonderful delicacy of touch, and its thorough reality.

* *Middlemarch.* Book VI. "The Widow and the Wife." (London: William Blackwood and Sons.)

LANGE'S COMMENTARIES.*

We cannot but think the method of this Commentary cumbrous and clumsy. So many expositors, editors, translators, take part in it, and their several contributions are so interwoven the one with the other, that really at times it is well nigh as difficult to make out whose work we are benefiting by, as, according to the "higher criticism," it is to determine which of the Jehovistic or Elohistic writers is responsible for this passage or that in the Original Scriptures. In the volume before us, for example, the Commentary on Joshua is, for the most part, by pastor Fay, yet Lange has had a hand in it; it is translated by Dr. Bliss, and yet some of the annotations are by Dr. Schaff, the editor of the whole series. Had each of the translators instead of simply rendering the German into English, and interjecting corrections and additions of his own, fairly written a commentary on a book of Scripture, basing it avowedly on the German, the work would have been at once more clear and more satisfactory.

But, despite its cumbrous method, the work is a very valuable one, and improves as it goes on. The volume before us, the fourth of the Old Testament series, strikes us as far in advance of the first. The Commentary on Joshua, indeed, is, like much that has gone before, a rather heavy yet solid exposition, aiming rather at collecting the various interpretations of eminent scholars on critical passages than on deciding moot points and authoritatively solving difficult problems. But the Commentaries on Judges and Ruth, by Dr. Paulus Cassel, a Christian Jew, are as lively as they are learned. With thorough scholarship, and a singularly profound acquaintance with the Talmudic literature, Dr. Cassel combines a pithy and picturesque style, which is well rendered into English by Professor Steenstra. Nor can we complain of any want of decision in his tone when he grapples with controverted passages. Bold, at times audacious and fanciful, in his philological derivations and conclusions, Dr. Cassel speaks of the Hebrew Scriptures with the decision and the pride of a Hebrew. Now and then, indeed, so perfect is his sympathy with the exploits of the Judges, he reminds us of Charles Lamb's humorous passage on Braham. "B—— would have been more in "keeping if he had abided by the faith of his

* *A Commentary on the Holy Scriptures, Critical, Doctrinal, and Homiletical.* By J. P. Lange, D.D., assisted by eminent European Divines. Translated, enlarged, and edited by Philip Schaff, D.D., assisted by various American Scholars of Evangelical Denominations. (Edinburgh: T. and T. Clark.)

it was opposed by the Marquis of Salisbury, and the result was the rejection of the clause by a majority of four votes. Only in the case of London, therefore, is it provided by Act of Parliament that school board elections shall be by ballot. Nevertheless, we have reason to believe that the votes will be taken by ballot in any future school board elections in boroughs. The first clause of the second schedule of the Elementary Education Act says:—"The election of a school board shall be held at such time, and in such manner, and in accordance with such regulations as the Education Department may from time to time by order prescribe." On the strength of these words the Committee of the Privy Council on Education are thought to be in a position to order that the votes shall be taken by ballot in any school board election, and we understand that in any orders that may in future be issued by the Department for school board elections—in boroughs at least—the regulations forwarded to the returning officers will include instructions for taking votes by ballot.—*Pall Mall Gazette.*

The Education Question and the Bible.—At the meeting of the Norwich Branch of the Bible Society at St. Andrew's Hall in that city on Wednesday last Mr. H. Birkbeck, in moving the adoption of the report referred to the question of the Bible in public schools. He said that he was glad to find that throughout England there was not a single instance in which the Bible had not been recognised by school boards as the basis upon which the teaching was to be conducted. (Hear, hear.) He had been struck upon the Norwich School Board by the fact that the individuals who had been summoned before them for non-attendance of their children at school had expressed a desire that their children should receive a good education, and had regretted that they themselves were uneducated. If education were to proceed with an ignoring of the Bible, he dared not look forward to the consequences to the nation. She would, he believed, share the fate that had attended other nations—be involved in the miseries of revolution and warfare. This was a punishment that might in such a case be justly expected to fall upon the country. It was to the Bible that we must look for a blessing upon the education given. If it were presented in prayer, to the attendants at lectures on infidelity, he believed good results would ensue to the masses. If England made the Word of God her guide she would attain a greatness beyond that she had yet achieved, and her people would enjoy a happiness hitherto unknown to them. (Hear, hear.) The Rev. G. S. Barrett, Congregational minister, having subsequently been called upon to speak, referred to Mr. Birkbeck's observations. In the course of his speech Mr. Barrett said that a gentleman, who was deservedly respected in the city, and whom he personally esteemed and honoured, had referred to the relation of the Bible to education and to the school boards of the country generally. He gave Mr. Birkbeck credit for speaking his own mind on that occasion; but he must take that opportunity of saying plainly that they who had perhaps taken part in the movement—he did not say that he had done so, although he sympathised with it—to which Mr. Birkbeck had referred numbered amongst them in this city, and in every other part of the kingom, some of the oldest supporters of the Bible Society and some of its present warmest friends. Therefore with great respect he said that this was not a question of the value of the Bible. They believed as deeply as Mr. Birkbeck that no education was complete without Scriptural teaching. They honoured the Bible as truly as Mr. Birkbeck did as the very Word of God. They yielded to none in their desire to extend it throughout the length and the breadth of this and every other land. But he could not without protesting against it hear Mr. Birkbeck's remark, with the inference which it might carry—though he was far from saying that that was what Mr. Birkbeck intended it to carry—that those who agitated for the exclusion of the Bible from State-paid and State-managed schools were wanting in reverence and a love for the sacred Book. He knew that he was saying what was within his own personal knowledge when he said that it was the wish of the committee of the Parent Society that this controverted and vexed question of the relation of the Bible to education should not be brought into prominence on that neutral platform. Mr. Birkbeck would excuse him for saying that whilst he knew his motive was honourable, high, and Christian, yet there were some warm supporters of this society who could not have heard his remarks without some pain. Although it was not an easy thing, when one was perhaps in a minority of one, to stand up and make this statement, yet he felt that Christian chivalry, moral courage, and his own self-respect, would prevent his sitting down without offering these remarks. The Rev. R. Parnell, one of the deputation, who seconded the resolution, said that he heartily honoured the chivalry of the last speaker, and the manner in which he had boldly and plainly spoken his sentiments. The Chairman intimated that it would be inconvenient to get into a discussion. The Rev. R. Parnell said that was not his intention. His own strong conviction was that under the present arrangements, since the passing of the Elementary Education Act, though it would seem sad to exclude the Bible from the school as a book, yet very little Bible reading could go on in schools, for the religious education was limited to half an hour, and that at a time the least convenient for it. Hence the increased importance of Sunday schools.

The Economical Plea.—The fears entertained by Mr. Lucraft—the working man member of the London School Board—as to what is likely to be the future constitution of that board, are perhaps, not altogether without foundation. In moving a resolution in favour of erecting permanent board schools in four different parts of Finsbury, he is reported to have said that "they did not know what sort of a school board might follow upon the dissolution of that in which they were members. The vestries were stirring, and it was very probable that when a new election became necessary the cry would be for economy, and those would be elected who promised to spend least money." We feel that there is considerable truth in this. At the same meeting we read that the solicitor to the board was consulted as to the best mode of dealing with a refractory District Board of Works, who decline to pay the precept levied upon them on the ground of alleged extravagant expenditure by the school board. We have no sympathy with anything approaching extravagance or lavish waste, but we shall have small hope for the future of English education, should the control of our schools get into the hands of a class of men who look only to the cost of the article, and are not prepared to take broad and enlightened views on the subject of education generally.—*Inquirer.*

The National Education League.—The fourth annual general meeting of the members of the National Education League will be held at the Exchange Assembly-rooms, New-street, Birmingham, on Tuesday, the 5th of November. The proceedings will be opened by an address from the Chairman of the Council, Mr. George Dixon, M.P., A resolution will be proposed confirmatory of the recommendations of the Executive Committee contained in the circular of the 18th of January, 1872. A motion will also be submitted to this meeting, requesting Mr. Dixon to introduce into the House of Commons early next session a resolution to the effect that no amendment of the Elementary Education Act will be considered satisfactory which does not provide for universal compulsion, school boards in all districts, and the unconditional repeal of the 25th section. A public meeting will be held in the Town-hall in the evening, which will be addressed by members of Parliament and other visitors attending the meeting.

Epitome of News.

Her Majesty has derived benefit from her visit to Glassalt Shiel, where she remained over Sunday. On the 15th the Queen will probably hold a council at Balmoral.

Preparations are being made for the expected visit of the Prince and Princess of Wales to Chillingham Castle, Northumberland, the seat of the Earl of Tankerville. The royal visit, it is expected, will extend from the 15th to the 18th inst.; and the prince will hunt with Major Brown's foxhounds on the 18th, when there will be a large meet.

Prince Leopold is going to Oxford, and will occupy Wykeham House, a short distance from the residence of Prince Hassan, who, it is understood, will have some younger brothers at Oxford in the approaching term. The royal student will, it is stated, shortly come into residence.

The Prince Imperial, it is stated, will enter the Royal Military Academy at Woolwich on the close of the winter vacation.

The first Cabinet Council will be held in Downing-street to-morrow.

Mr. Gladstone's visit to Ireland is indefinitely postponed.

The infirmity of eyesight which has unfortunately led to Lord Hatherley's resignation is due, not to any painful attack, but to cataract, which is taking its ordinary course.

With the acceptance of the Seals by Sir Roundell Palmer there will be eight Oxford First Classmen in the present Cabinet—Mr. Gladstone, Mr. Lowe, Mr. Cardwell, the Earl of Kimberley, Viscount Halifax, Mr. Chichester Fortescue, Mr. Goschen, and Sir Roundell Palmer.

It is stated that the health of Chief Justice Cockburn has suffered considerably by his arduous and protracted labours at Geneva.

Dr. Guthrie has been dangerously ill, but we are glad to learn that he is now progressing favourably, all the symptoms of his malady being considerably modified.

Mr. Seely, M.P., has purchased the Gatcombe and the Chillerton estates, in the Isle of Wight, for 90,000*l.*

Dr. Carpenter's deep-sea exploration party is to leave in November, on board Her Majesty's ship Challenger.

The directors of the Bank of England on Thursday raised the official rate of discount to five per cent.

The revision of the lists of voters for the City of London is stated to have resulted in a Liberal gain of 479 votes. The Conservatives of the Tower Hamlets claim great gains on the revision—573 votes. This is a bad look-out for Mr. Ayrton.

In inaugurating the winter session of the Birmingham and Midland Institute, Canon Kingsley has uttered a note of alarm about the physical degeneracy of the English commons. He dates its commencement from the period of the Napoleonic wars, which killed off the flower of English youth, and reversed the Darwinian law of survival of the fittest.

Sir John Pakington on Monday evening distributed the prizes at the Leeds School of Arts, and in doing so enlarged on the benefits of mechanics' institutes, which, he affirmed, were still in the hands of those for whom they were designed, and had not been appropriated by other classes. He dwelt emphatically on the value of technical education.

A disastrous explosion occurred on Monday afternoon at the extensive colliery of Messrs. Ackroyd, Brothers, situated at Morley, a small town midway between Dewsbury and Leeds. The official list of the killed comprises the names of twenty-three men and eight boys, but it is stated that at least forty lives have been lost, and quite as many injured, and that there are still two or three persons in the pit.

The Church Congress opened at Leeds yesterday with a grand procession of bishops, clergy, and laity from the Town-hall to the Old Church. The sermon was preached by the Archbishop of Armagh. The members afterwards assembled at the Town-hall, where the Bishop of Ripon delivered an inaugural address, in the course of which he stated that the subjects of discussion would be simply the better adaptation of the machinery of the Church to the shifting requirements of the age, and that there would be no attempt to stifle free discussion. A debate followed upon the parochial system.

The other day, in broad daylight, Pembroke Lodge, Richmond Park, was broken into, and a casket of jewels belonging to the Countess Russell, and valued at nearly 1,000*l.*, was stolen. Workmen engaged on the premises are suspected.

Mr. Alfred Rooker, who in November last unsuccessfully contested Plymouth on the elevation of Sir Robert Collier to the Court of Appeal, was on Tuesday evening presented by the Liberals of that borough with a handsome silver candelabra and inkstand, valued at one hundred and fifty guineas, in recognition of his conduct on that occasion.

The small screw-steamer Little Western, running between Penzance and the Scilly Islands, struck a rock on Saturday night, and sank soon afterwards. There was no loss of life.

The sixth annual meeting of the Stalybridge Constitutional Association was held on Saturday. Dr. Royle, a magistrate of Manchester, stated that he went to Pontefract to watch the working of the ballot, and, "at the conclusion of the election he and about forty other gentlemen met together for the purpose of devising a scheme for the publication of the state of the poll at intervals, and the result was the card system which was adopted with so much success at Preston."

The harvest of Scotland is, according to the *Scotsman*, the wettest and most disastrous that has been known since the year 1816, when what were known as the Meal Riots took place. The heavy and continued fall of rain during the second week of September drenched the sheaves of cut grain through and through, which is, in many cases, an irreparable mischief. The worst fears regarding the potato crop have been realised.

Field-Marshal Sir George Pollock died suddenly at Walmer on Sunday. He was born in 1786, and was three years the junior of his brother, the late Lord Chief Baron. Sir George entered the military service of the East India Company in 1803, and in 1842 Sir George was placed in command of the troops despatched to Peshawur in the hope of saving, or rather recovering, our position in Afghanistan, and having forced the Khyber Pass by a series of brilliant and skilful operations, he marched to the relief of Sir Robert Sale and the garrison of Jellalabad, defeated the Afghan forces at Mamookail, Jugdulluck, and, finally, all the troops under Akhbar Khan, took possession of Cabul, and effected the release of the English prisoners. On the death of Sir John Burgoyne last year Sir George Pollock was appointed Constable of the Tower of London.

The Postmaster-General has intimated to Mr. Bradlaugh that the journal known as the *National Reformer*, of which he is proprietor and editor, will no longer be permitted to be registered for transmission abroad. Mr. Bradlaugh, instead of acquiescing in the official decision, publicly announces that, as his paper "has been for nine years continuously registered for foreign transmission as a newspaper," he intends to contest it.

In view of the promotion of Sir Roundell Palmer to the woolsack, the Liberals of Richmond, Yorkshire, have resolved to request Mr. Lawrence Dundas, heir to the Earl of Zetland, to stand for the representation of the Borough. He will be opposed by Mr. C. E. B. Cooke, of Lowe Villas, Richmond, who comes forward to emancipate the borough of Richmond from the influence of the noble house of Dundas. He states that he is a Liberal and supporter of Mr. Gladstone. Mr. Cooke belongs to an old, respectable, and popular family in Richmond.

It is intended to bring forward Mr. Octavius E. Coope as a second Conservative candidate for Middlesex at the general election. Mr. Coope ran a close contest against Mr. Ayrton in the Tower Hamlets at the last election.

The trade and navigation returns for September show that the aggregate of the imports amounted in value to £26,539,421, or an increase of more than a million as compared with last year. In the nine months of this year the imports were £261,310,336, or an increase of nearly 20 millions compared with last year.

The Conservative agents at Plymouth objected there to several hundred Liberal claims, but, as the notice served on the overseer was not a duplicate of those served on the persons objected to, all the objections were ruled to be invalid. The whole of the claims were admitted.

Literature.

"MIDDLEMARCH."*

As the story approaches its close, "Middlemarch" grows in life and power. The interest of the plot is still secondary to the other points of attraction in the book, but there is quite enough in it to redeem the tale from any charge of dulness. The difficulty of the relations which Mr. Casaubon's cruel will has established between his widow and Will Ladislaw begin to develope themselves, and the reader, who looks at the conduct of the actors from a vantage ground, and knows the motives and feelings which they are hiding from each other, is able to appreciate the exquisite skill with which the writer has arranged their several parts. It is only at the close of the part that the widow understands the nature of the sentiment to which she has yielded up her soul. Her first feeling was one of simple interest in one whose position awakened a generous pity, and whose conversation interested her at a time when her surroundings were sufficiently dull. Her discovery of the relations between Will and her husband, and the desire—the natural desire of a woman—to redress the wrong which she considered had been done him by an unrighteous will, introduced another and stronger feeling, and one which, in her then position, was fraught with danger. Still there was so little of anything like the love which her husband, in his stupid jealousy, suspected, that even when his death set her free, her thoughts did not turn at all to the object of his distrust, till his own unwise and ungenerous act supplied the fuel, which at last breaks out in strong and passionate affection. Everything has conspired to lead her up to this point. Her disappointment with the ideal she had set up; and the unsatisfied craving of her heart, which she had tried in vain to quench, and which had become all the stronger for the repression she had practised; the high qualities of Ladislaw, and the resentment at the insult which had been put alike upon him and her—had all produced their effect, and with remarkable delicacy of feeling and subtlety of thought is the growth of her love traced. The scenes in which the two are thrown together, and yet kept asunder, partly by a misunderstanding of the sentiments of each other, and partly by the complication of circumstances which renders it so hard for either to take any action without a loss of self-respect, are drawn with remarkable power. We leave them still separated—Dorothea, indeed, rejoicing in the certainty of his love, and "yet, so heavily did "the world weigh on her, in spite of her inde-"pendent energy, that with this idea of Will "as in need of such help, and at a disadvan-"tage with the world, there came always the "vision of that unfitedness of any closer rela-"tion between them, which lay in the opinion "of every one connected with her." Will, going forth to make a place for himself in the world, where he has neither local habitation nor name, is even less hopeful. Very slight matters were enough to gall him in his sensitive mood, and the sight of Dorothea "driving past him, "while he felt himself plodding along as a poor "devil seeking a position in a world which, in "his present temper, offered him so little that "coveted, made his conduct seem a mere "matter of necessity, and took away the "sustainment. After all, he had no assurance "that she loved him. Could any man pretend "that he was simply glad in such a case to have "all the suffering on his own side?" It is not necessary to point out how different is the picture of the workings of two such natures, and of the difficulties interposed in the way of their union by their very nobility, the restraints which it imposed and the scruples it induced, to the perplexities, small misunderstandings, and the like, which we find in ordinary love stories. We have here a remarkable psychological study, the refinement, subtlety, and beauty of which will doubtless be appreciated by the mass of readers, and which is in truth conceived and finished in the highest style of art.

Of Will Ladislaw we see more in another connection, and in it we get a higher view of the moral strength and dignity of the man, who has decidedly improved upon acquaintance. When we first met him, he seemed little better than a mere dilettante, without serious purpose in life, and apparently with a small modicum of principle. As we knew him better we were vexed with the persistency with which he delayed his departure from "Middlemarch," and felt that his conduct, if not absolutely dishonourable, indicated at least extreme weakness, and was dangerously compromising the position of the woman for whom he professed affection and respect. But in this part of the tale he appears in another aspect. Not only has the provision in his cousin's will roused an indignant sentiment, which is, in fact, the real hindrance to his approaching Dorothea, but he is placed in another position, where his independence and high sense of honour come out still more strikingly. The difficulties in Mr. Bulstrode's position which were suggested at the close of the previous part, have further developed themselves, his past sins are finding him out, and he seeks to make compensation to Ladislaw, whom he had injured in former days. He had been a junior partner in a pawnbroking business, more lucrative than honourable, and on the death of the head of the firm, had married the widow, and by concealing from her the fact that her daughter who had run away was alive, had come into exclusive possession of a large property. The injured daughter was Will's mother; and Bulstrode, brought to bay by Raffles, who knew of his guilty concealment of a fact which would so materially have altered the fortunes of so many, thinks to ease his conscience by making compensation to the son. The chapter, in which is told the story of Bulstrode's fall, the awakening of his conscience, his approaches to Will and the manner in which they were received, is in George Eliot's best style. A less skilful writer would have destroyed the effect by strong exaggeration, but here we have a strong self-restraint which adds to the vividness and force of the picture. There is a terrible naturalness in the sketch of Bulstrode. The desertion of the holy calling he had chosen for a sordid life, the pursuit of gain in ways far from creditable, the shrinkings of conscience and the ingenious pleas by which they were silenced, the two "distinct lives" he lived, alas, like too many more, are described in a style which may point a lesson for many. The view of his feelings as he is roused at last to a sense of his sin is extremely powerful:—

"There were hours in which Bulstrode felt that his action was unrighteous; but how could he go back? He had mental exercises, called himself nought, laid hold on redemption, and went on in his course of instrumentality. And after five years Death again came to widen his path, by taking away his wife. He did gradually withdraw his capital, but he did not make the sacrifices requisite to put an end to the business, which was carried on for thirteen years afterwards before it finally collapsed. Meanwhile Nicholas Bulstrode had used his hundred thousand discreetly, and was provincially, solidly important—a banker, a Churchman, a public benefactor; also a sleeping partner in trading concerns, in which his ability was directed to economy in the raw material, as in the case of the dyes which rotted Mr. Vincy's silk. And now, when this respectability had lasted undisturbed for nearly thirty years—when all that preceded it had long lain benumbed in the consciousness—that past had risen and immersed his thought as if with the terrible irruption of a new sense overburthening the feeble being.

"Meanwhile, in his conversation with Raffles, he had learned sometaing momentous, something which entered actively into the struggle of his longings and terrors. There, he thought, lay an opening towards spiritual, perhaps towards material rescue.

"The spiritual kind of rescue was a genuine need with him. There may be coarse hypocrites, who consciously affect beliefs and emotions for the sake of gulling the world, but Bulstrode was not one of them. He was simply a man whose desires had been stronger than his theoretic beliefs, and who had gradually explained the gratification of his desires into satisfactory agreement with those beliefs. If this be hypocrisy, it is a process which shows itself occasionally in us all, to whatever confession we belong, and whether we believe in the future perfection of our race or in the nearest date fixed for the end of the world; whether we regard the earth as a putrefying nidus for a saved remnant, including ourselves, or have a passionate belief in the solidarity of mankind.

"The service he could do to the cause of religion had been through life the ground he alleged to himself for his choice of action: it had been the motive which he had poured out in his prayers. Who would use money and position better than he meant to use them? Who could surpass him in self abhorrence and exaltation of God's cause? And to Mr. Bulstrode God's cause was something distinct from his own rectitude of conduct: it enforced a discrimination of God's enemies, who were to be used merely as instruments, and whom it would be as well, if possible, to keep out of money and consequent influence. Also, profitable investments in trades where the power of the prince of this world showed its most active devices, became sanctified by a right application of the profits in the hands of God's servant.

"This implicit reasoning is essentially no more peculiar to evangelical belief than the use of wide phrases for narrow motives is peculiar to Englishmen. There is no general doctrine which is not capable of eating out our morality if unchecked by the deep-seated habit of direct fellow-feeling with individual fellow-men."

Even yet he had formed but little idea of how his conduct would be regarded by another, and the horror with which Ladislaw listens to his statement, and the indignation with which he spurns his offers, apparently so magnificent, come on him as a moral revelation.

"Will's tone had a cutting bitterness: he was moved to put his question as nakedly as he could.

"Bulstrode reddened with irrepressible anger. He had been prepared for a scene of self-abasement, but his intense pride and his habit of supremacy overpowered penitence, and even dread, when this young man, whom he had meant to benefit, turned on him with the air of a judge.

"'The business was established before I became connected with it, sir; nor is it for you to institute an inquiry of that kind,' he answered, not raising his voice, but speaking with quick defiantness.

"'Yes, it is,' said Will, starting up again with his hat in his hand. 'It is eminently mine to ask such questions, when I have to decide whether I will have transactions with you and accept your money. My unblemished honour is important to me. It is important to me to have no stain on my birth and connections. And now I find there is a stain which I can't help. My mother felt it, and tried to keep as clear of it as she could, and so will I. You shall keep your ill-gotten money. If I had any fortune of my own, I would willingly pay it to any one who could disprove what you have told me. What I have to thank you for is that you kept the money till now, when I can refuse it. It ought to lie with a man's self that he is a gentleman. Good-night, sir.'

"Bulstrode was going to speak, but Will with determined quickness was out of the room in an instant, and in another the hall-door had closed behind him. He was too strongly possessed with passionate rebellion against this inherited blot which had been thrust on his knowledge to reflect at present whether he had not been too hard on Bulstrode—too arrogantly merciless towards a man of sixty, who was making efforts at retrieval when time had rendered them vain.

"No third person listening could have thoroughly understood the impetuosity of Will's repulse or the bitterness of his words. No one but himself then knew how everything connected with the sentiment of his own dignity had an immediate bearing for him on his relation to Dorothea and to Mr. Casaubon's treatment of him. And in the rush of impulses by which he flung back that offer of Bulstrode's, there was mingled the sense that it would have been impossible for him ever to tell Dorothea that he had accepted it.

"As for Bulstrode—when Will was gone he suffered a violent reaction, and wept like a woman. It was the first time he had encountered an open expression of scorn from any man higher than Raffles; and with that scorn hurrying like venom through his system, there was no sensibility left to consolations."

We have not left ourselves space to speak of "the "wife," the ill-assorted partner of Lydgate, and the mode in which her character is revealed by the troubles that are coming upon them; but must satisfy ourselves with saying that the chapter in which the tale of their difficulties is told, is inferior to none of its companions in its remarkable insight, its wonderful delicacy of touch, and its thorough reality.

* *Middlemarch.* Book VI. "The Widow and the Wife." (London: William Blackwood and Sons.)

*LANGE'S COMMENTARIES.**

We cannot but think the method of this Commentary cumbrous and clumsy. So many expositors, editors, translators, take part in it, and their several contributions are so interwoven the one with the other, that really at times it is well nigh as difficult to make out whose work we are benefiting by, as, according to the "higher criticism," it is to determine which of the Jehovistic or Elohistic writers is responsible for this passage or that in the Original Scriptures. In the volume before us, for example, the Commentary on Joshua is, for the most part, by pastor Fay, yet Lange has had a hand in it; it is translated by Dr. Bliss, and yet some of the annotations are by Dr. Schaff, the editor of the whole series. Had each of the translators instead of simply rendering the German into English, and interjecting corrections and additions of his own, fairly written a commentary on a book of Scripture, basing it avowedly on the German, the work would have been at once more clear and more satisfactory.

But, despite its cumbrous method, the work is a very valuable one, and improves as it goes on. The volume before us, the fourth of the Old Testament series, strikes us as far in advance of the first. The Commentary on Joshua, indeed, is, like much that has gone before, a rather heavy yet solid exposition, aiming rather at collecting the various interpretations of eminent scholars on critical passages than on deciding moot points and authoritatively solving difficult problems. But the Commentaries on Judges and Ruth, by Dr. Paulus Cassel, a Christian Jew, are as lively as they are learned. With thorough scholarship, and a singularly profound acquaintance with the Talmudic literature, Dr. Cassel combines a pithy and picturesque style, which is well rendered into English by Professor Steenstra. Nor can we complain of any want of decision in his tone when he grapples with controverted passages. Bold, at times audacious and fanciful, in his philological derivations and conclusions, Dr. Cassel speaks of the Hebrew Scriptures with the decision and the pride of a Hebrew. Now and then, indeed, so perfect is his sympathy with the exploits of the Judges, he reminds us of Charles Lamb's humorous passage on Braham. "B—— would have been more in "keeping if he had abided by the faith of his

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"forefathers. There is a fine scorn in his face, "which nature meant to be of—Christians. The "Hebrew spirit is strong in him, in spite of his "proselytism. He cannot conquer the Shibbo-"leth. How it breaks out when he sings, 'The "children of Israel passed through the Red "Sea!' The auditors, for the moment, are as "Egyptians to him, and he rides over our necks "in triumph." In like manner, Dr. Cassel shares the triumphs he describes, and describes so well. Gideon, Samson, Jephthah, Deborah, Naomi, Ruth, are of his kin. He feels that their blood runs in his veins. He is proud of them, devoted to them. To their faults a little blind, he is very kind to their virtues. He exults in their immeasurable superiority to the heroes and heroines of classical antiquity. He speaks of them as Freeman speaks of the Alfreds, Edwards, Ethelreds before the Conquest, with the same underswell of emotion, the same proud sense of kinship. And thus he gives animation to his scholarly delineation of their characters and deeds.

With what learning and thoroughness Dr. Cassel explains the Hebrew text, our readers may judge from the following annotation on Naomi's wish for her daughters-in-law (Ruth chap. i. verse 9)—"The Lord grant you that ye "may find *rest*, each of you, in the house of her "husband."

"If he be truly worthy of love who amid his own sorrow still thinks of the welfare of others, then surely Naomi is worthy of love. She has been called upon to part with all that was dear to her, with husband and children. She stands quite alone, in her advanced age. But even yet all partings are not over. She thinks that now also she must no longer suffer herself to be accompanied by Orpah and Ruth. Both the daughters-in-law are yet young: should she take them with her into her uncertain lot? She has not the presumption to forget their future in thoughts about her own; nor the vanity to think that the widows of her sons should not marry again. The position of a single woman in antiquity was an unhappy one. It was altogether customary for youthful widows to marry again. Only a husband's house is the true asylum for a woman. There she finds protection, safety, and honour. That is the idea of the *menuchah*, the rest, which Naomi wishes that Jehovah may give each of them in the house of another husband. It is impossible to imagine a more beautiful expression of the end of marriage to a woman. The possession of a *menuchah*, an asylum of honour and freedom, is the highest happiness; the want of it, a terrible misfortune. Among other evils, Israel is told that in the event of disobedience it shall have no *menuchah* (Deut. xxviii. 65). The holy land, if it be possessed in faith, is, as it were, the earthly home to which Israel has come, like a wife to the house of her husband. 'Hitherto,' says Moses (Deut. xii. 9), 'you have not yet come unto the *menuchah* which Jehovah your God giveth you.' The desert had no place of rest, properly speaking; it was only the way, not the goal. Solomon was the first who could praise God for the complete gift of *menuchah* to his people (1 Kings viii. 56). It is true Israel's highest *menuchah* is God, Jehovah Himself and his redemption. He is the true goal of life. Says the prophet (Isaiah xi. 10): 'And it shall come to pass in that day—the Root of Jesse, to him shall the nations repair, and his *menuchah* is glory.' And hence Christ also says (Matt. xi. 24): 'Learn of me, for I am meek and lowly of heart, and ye shall find rest (ἀνάπαυσιν, *menuchah*) to your souls.' Such a *menuchah* Orpah and Ruth had enjoyed in the homes of their husbands; and they are, as it were, vocationless, if they find not another. It was in the natural course of ancient social life that they should marry again among the people to whom they belonged. Naomi thinks it wrong for her to take them away from that people. Turn back, she says; may the blessing of the God of Israel be with you even in the midst of Moab! May he grant you rest in the house of a new husband!"

Such a thorough piece of work as this brief annotation inspires the student with satisfaction and confidence. In Dr. Cassel's commentaries he will find his confidence fully justified.

*PICTURESQUE ITALY.**

Italian travel, well worn though it be, is still susceptible of very interesting treatment, as is proved afresh by this very handsome volume. The author, no doubt encouraged by the reception given to his Spanish and Swiss pictures which we duly noticed at the time of publication, has touched the most picturesque sections of Italian scenery, and he has done it very succinctly and effectively. For one thing, he does not need to "get up" his information: he is perfectly acquainted with all the outs and ins of continental travel: he has gone leisurely, staff in hand and knapsack on back, over the less frequented tracks; has made acquaintance with shepherds and peasants, and can cleverly pourtray them for us. With him, as with most travellers who have "done" Italy on a different system from what now prevails, he pays a sort of modified praise to railways, and does not seem to recommend them much when once you have planted foot in such a country as Switzerland or Italy. On this head he speaks very plainly, stating his case thus forcibly:—

"The old roads led through many a picturesque town and village affording bits of characteristic colour or incident which are missed altogether on a railway journey. And, except Spain, no country in Europe is so rich in scenes of this kind. The barber, with his gossips around him is seen plying his trade in the open-air. The cobbler has pitched his stall under the portico of some old Etruscan temple or Roman basilica—old before our history began—and hammers away ignorant and careless of the antique grandeur around him. A group of girls chatter at the well, where the legions may have halted, and listen half-afraid to the Capucian Friar who lingers in the shade on his way home to his convent on the hillside. To the traveller by the *Vetturino* the whole domestic life of the people is exposed; for the Italian peasant lives in the open-air. . . . . An insight into the life of the people was thus afforded even to the passing traveller, which added immensely to the interest of the tour. Rushing through the country by train, time is economised, comfort is secured, the destination is speedily reached, and without fatigue; but the journey itself is wanting in interest."

And our author is careful to preserve characteristic groups and many a little bit of out-of-the way picture, which have gone to enrich his work greatly. Besides he has been fortunate in obtaining very effective illustrations, which harmonise so well with his text that the scenes are brought before us with peculiar vividness. Some of these are evidently by foreign artists, and are very fine—especially the Baths of Caracalla, the Colosseum at Evening, and the entrance to the Ghetto by the Pescheria Vecchia. Historic episodes are shortly recited, and add variety to the description of famous places—as, for example, the oft-told story of the Sack of Rome by Alaric, King of the Goths.

"The ambassadors told Alaric that if he refused them an honourable capitulation he might sound his trumpets and give battle to an innumerable army animated by despair. 'The thicker the hay, the easier it is mowed,' was the grim reply of the Gothic King. This foreboding language was accompanied by a loud insulting laugh from the conqueror, who knew how to estimate the starved effeminate Romans at their proper worth. He then condescended to state what he would consent to receive as the price of retreat from the city. His conditions were that he should receive *all* the gold and silver in the city; *all* the rich and precious movables; *all* the slaves who could show that they were barbarians. 'If such, O King, are your demands, what do you intend to leave us?' 'Your *lives!*' answered the haughty conqueror. The ambassadors trembled and retired."

We should not omit to say that the chapter on the Catacombs is very good and interesting; and, though little is said about the Evangelical movement in Rome, that little is encouraging. "Rome," says the author, "has been too recently "opened to the Gospel to allow of any detailed "statement by its progress in the city of the "popes. It is enough to say here that progress "is made. The Word of God is read, Evangelical "books and tracts are widely circulated, and "numerous congregations are gathered."

Rome and its neighbourhood occupy, as is but right, fully one-half of the volume; the rest is devoted to Naples and Pompeii, with a well-condensed account of the museum at Pompeii. Tuscany and Piedmont, in which due attention is given to Florence and Dante, Genoa and the Riviera, have their share of the space. Altogether this is a beautiful book—a sort of precursor of the host of Christmas books, we presume, and we can give it a recommendation, which is certainly a very high one, that it well combines the ornamental and the useful, and is fitted to adorn any drawing-room table.

* *Italian Pictures, Drawn with Pen and Pencil.* By the Author of "Spanish Pictures," "Swiss Pictures," &c. (Religious Tract Society.)

*BUTLER AND SWIFT.**

The satiric brotherhood is hardly a happy one. Scarcely anything could be more depressing than the biographies of such men as Butler and Swift, were it not that they are ever and anon illumined by touches of the genius that raised the subject to a solitary pre-eminence among men. Butler and Swift were men of keenest insight. Of them, more than of most others, it might be said that "they saw quite "through the hearts of men;" but in both strong ambition was wedded with lack of prudence, and a hopeless incapacity of holding faithfully by one side, not to say by one conviction. In this light, Butler, it is true, presents himself in rather fairer colours than his compeer Swift, but the unrest and dispeace in the lives of both undoubtedly sprang largely from this source. We see Butler, the son of the Worcester yeoman, from the first buoying himself with the thought of success as a courtier, and straining every nerve to this end. Whilst still comparatively young, he finds himself under the necessity of taking service in the house of a Cromwellian, Sir Samuel Luke, at Coplo Hoo, near Bedford, and there he at once set himself to study the ways of Presbyterians, with the secret purpose of satirising them, and gaining favour with the Royalists; for it is said, on apparently good authority, that "Hudibras" was begun whilst Butler was still resident in the house of this Sir Samuel Luke. At the Restoration he had accomplished what, in his own eye, justified him in expecting patronage from the Stuarts; but, like others, he was disappointed; and it is not improbable that shortly after this he wrote some satires on the condition of public morals under the Stuarts, which editors have been rather prone to give us as proofs of his impartiality. There can be little wonder that Butler, failing so far with the Royalists, forfeited to some extent his favour with the Puritans. But even were this not so, the odd ways, the gaunt gravity, and the severe moroseness of the Puritans, with its occasional touch of hypocrisy, proved too much for his satiric bent; and we find him accordingly throughout his whole active life engaged intermittently in ridiculing them. For though he had begun to write "Hudibras" whilst at Coplo Hoo, the first part was not published till 1663, when the author was fifty years old; the second followed in 1665; and the third, which leaves the work incomplete, in 1678, just two years before his death. Butler is *par excellence* the English satirist. He fetches illustrations from the most distant points—ingenious, *outré*, yet never apparently forced; and though he is apt to dilute and reiterate his thoughts, he has such a knack of working all his odd metaphors to a climax of absurdity that, in the strictest sense, he stands alone. His wit is greater than his humour, which accounts for the hardness, the unrelenting vigour of his onslaughts; he never seems to be moved by a touch of sympathy or pity for the objects of his ridicule.

Swift's case was far worse. He was an unscrupulous player for place, and confessed it. And in spite of all his power, he did not realise what his heart had been set upon. Instead of a bishopric, he had a lean Irish deanery. He ridiculed now this side, now that; was feared by all and hardly trusted by any. He broke the hearts of two women; and after having made for himself a lasting name in English literature as it were by a side wind—for Gulliver is great by its story, and not by its satire, as he purposed it should be (in this differing totally from Butler's "Hudibras")—he fell into hopeless lunacy, and—the brightest man of his time—he died at length in helpless idiocy. There was something irregular and morbid in Swift's constitution from the first. He lacked healthy sympathy. He drew towards himself the affections of others; for the sake, as it would seem, of merely analysing the new impressions on his own nature. No other intelligible explanation can be given of some of the episodes in his connection with Stella and Vanessa. His poems are quick with thought, clear, finished, but without what we nowadays call *sentiment*; the nearest approach to that being in some of the verses to Stella. "Cadenus to "Vanessa,"—one of the most finished of his efforts—is artificial, and weighted with satiric purpose.

These editions of Swift and Butler are edited with care; the lives are as full as there is need for in a popular issue, and the notes are good. Only one thing we desiderate in an edition of Butler—an approach to a chronological index of his poems, which would in certain respects be very useful. Messrs. Bell and Daldy are certainly doing a service to the English reading public by this Aldine edition, which we hope may have all the encouragement it so well deserves.

* *The Poetical Works of Samuel Butler.* In two volumes. Aldine Edition of British Poets. (Bell and Daldy.)

The Poetical Works of Jonathan Swift. In three vols. Aldine Edition. (Bell and Daldy.)

BRIEF NOTICES.

The British Quarterly Review for October must be pronounced to be, on the whole, a very solid number, not to say slightly heavy. There is scholarship enough in the article on the "Goths at Ravenna" for a whole volume, but the subject should have been treated with picturesqueness as well as learning. What an article Macaulay might have written on it! And, although it is the fashion now to sneer at Macaulay's style, it was unrivalled for some purposes. An article on "Immor-"tality" is of an exceedingly able and philosophical kind. It is written to reply to some familiar modern sceptical suggestions. For our own part, we have no fear of the belief in a future life becoming weakened amongst us or any other people. There is strong evidence that we are getting into higher regions of belief, rather than lower regions of unbelief. Where doubt, however, has been excited, this paper will be of eminent service. Next we have, in some respects, the most interesting article in the present number—on railways—which might have been entitled, "All about "Railways." Here is their strange history succinctly given, their ups and downs, their financial position, their successes, their blunders and their prospects. The writer leans in the direction of the State taking them in hand, and no doubt it will do so if the directions do not reform themselves. His practical suggestions are summed up as follows:—

"The fact is, that the more the convenience of the public is studied the greater will be the profit accruing

to railways. The chief improvements must originate with the authorities themselves. If they would only learn to regard the interests of the public as being identical with their own; if they invited traffic by lowering their fares; if they studied the convenience and the comfort of their supporters; if they took means to ensure punctuality; if carriages were well lit, properly warmed, cleansed, and ventilated; if those to whom smoking is a necessity were accommodated with the front half of the entire train, instead of being interspersed in compartments; if the remaining abominations at refreshment counters were put an end to; and if there were a mutual recognition of tickets by various routes, or to joint stations, railway authorities would be the first to reap the benefit in a vastly increased traffic."

The best of these suggestions is that in favour of cheaper fares. A good many curious contrasts and comparisons regarding this subject are given. The "Authorship of the Fourth Gospel" is an elaborate examination of the objections taken to its Johannine character, and a good specimen of the true biblical scholarship that is often exhibited in the pages of this review. "The Present Phase of Prehistoric Archæology" sums up the stock of our knowledge of this fascinating subject. While Mr. Ferguson is severely handled, the writer carefully guards himself from rash assertion and pet theories—the pits into which most such writers are apt to fall. We are glad to see that he has even no theory about Stonehenge. A capital article on "Sir "Henry Lawrence," always so carefully done, closes this number. There is a fine testimony in it to Sir G. Pollock, which the writer will be glad to have written, for, since the appearance of the review, Sir George Pollock, too, has died, and few are left of the old Indian band.

Thoughts and Meditations on the Mysteries of Life. By JOHN FRITH. In Two Books. Book First. (London: Trubner and Co.) The author of this book does not want intelligence and reasoning power. Our wonder is therefore great that he should have been satisfied with writing such a book. Broad generalisations on the narrowest basis of facts, and often not on facts at all, but on mere conjecture, abound in it. The author affirms that creation is continually going on; that new matter is being found continually; and this startling assumption is sustained by such statements as the following—"I do not know the relative specific gravity "of boiling water compared with water condensed from "steam; but I suspect that one is heavier than the "other, and that force has by this operation been "transmuted into weight; that free force has been "changed into gravitating force." We do not quote this passage to criticise the revolutionary suggestions of it, but to illustrate Mr. Frith's method. He has not even taken the trouble to make two or three easy experiments to verify "suspicions" which would have the gravest possible effect on modern science. The total incapacity for scientific reasoning which this book, in many such instances as that just quoted, evinces, is remarkable in a man of Mr. Frith's apparent general intelligence. A course of study in the "Novum "Organum" would probably have prevented the appearance of this book.

The New Testament View of the Old, by DAVID M'CALMAN TURPIE, M.A. (London: Hodder and Stoughton), is, not so much a book, as the materials out of which a book is to be constructed. In a previous volume Mr. Turpie gave the New Testament citations of the Old arranged in tables, appending to them critical notes. In the present volume he collects and discusses, in a laborious scholarly way, the formulas by which these citations are introduced. And thus he has accumulated materials for the task, than which few are of more urgent necessity, of discussing whether the New and Old Testament writers use the same words in the same or in a different sense, whether or not the citations given in the New Testament are in fair accord with the original purport of the Scriptures from which they are taken. From certain indications of his bias, we judge it likely that he will reach conclusions which we shall not be able to accept. Nevertheless, we heartily wish him health and leisure for carrying out his design. He belongs to the class of thorough workmen, and therefore his work cannot fail to be useful even to those who dissent from his conclusions.

Things New and Old. A Sermon Preached at the Reopening of the Chapel of Rugby School, on the last Sunday of the Summer Term, July 21, 1872. By C. J. AUGHAN, D.D., &c. *The Boy-King's Choice of Wisdom.* Sermon Preached before the Governors, Masters, and Scholars of St. Olave's School at its 301st Anniversary, July 25, 1872. By C. J. VAUGHAN, D.D. (London: Macmillan and Co.) The title-pages of these two sermons tell all that needs to be told of the occasions on which they were preached. The second is a capital ermon on Solomon's choice of wisdom; discriminative, vigorous, and well adapted for boys. In it we observe hat Dr. Vaughan adheres to the old opinion that Solomon was the author of the Book of Ecclesiastes. The first is, in our judgment, vapid and sentimental. Is it not possible to address the boys at Rugby in a direct, manly way? Arnoldism is far enough removed from the spirit of Arnold himself.

Sermons by the late Patrick Thomson, M.A. Edited and prepared, with a brief Memoir, by J. RADFORD THOMSON, M.A. (London: Hodder and Stoughton.) The late Patrick Thomson was known to so many of our readers that it is not needful to say who he was or how he preached. This is a collection of fourteen of his sermons, which will be not merely interesting to those who most intimately knew him, but are calculated, more than most printed discourses, to leave a deep religious impression on the heart of the reader. Very direct in purpose, faithful in manner, the thoughts well arranged, and the style chaste and cultured, they afford besides a good representation of the Evangelical preaching in the Congregational pulpit. Mr. Radford Thomson's memoir is done with good taste and judgment.

Songs in God's World. By WADE ROBINSON, author of "Loveland." Mr. Wade Robinson has written some short poems which must now be regarded as "accepted" by the public. They are gradually finding their way into selections—the true test of real merit. In this volume he reprints the bulk of his "early poems," and of his volume of sonnets, which was originally dedicated to Archbishop Trench. Both these are now out of print. Mr. Robinson has distinctly the gift of lyrica feeling, and he has carefully studied poetic form and mastered it. Some of his sonnets are decidedly fine. We have no space to criticise the volume in detail; we have found pleasure in its perusal, reviving acquaintance with old friends, and greeting some new ones, and we recommend the volume to all true lovers of poetry. Mr. Robinson is tender in sentiment and chaste in utterance, and sometimes wonderfully suggestive.

Sanitary Science. By ROBERT SCOTT BURN, author of "Practical Ventilation," &c., &c. (Collins.) This is a masterly treatise by one who has long and practically studied the subject in all its bearings. It treats of water supply, drainage, prevention of damp in houses, ventilation, combustion of coal, suitable fireplaces, and a number of other topics. Mr. Burn finds grave fault with the system of drainage and water-closets usual in large towns, and on many points suggests easy means of remedy. His volume is well illustrated with neat diagrams, and cannot have too large a circulation, for national welfare in no slight degree depends on the healthy condition of the homes of the people. The chapter on working men's houses is in this point of view particularly valuable.

Jesus-Saviour; Meditations for Christian Comfort. (Strahan and Co.) This is a series of well-written doctrinal chapters, with a rather distinct theological leaning, but still good. The writing is robust and sensible, showing here and there a homely quaintness of illustration just occasionally a little long drawn out. The author is clearly a well-read man and a practised writer. The selected hymns are very beautiful, being from some of our best authors—Dean Alford, Miss Waring, Keble, and others—and altogether this volume is worthy of the series in which it is included—Strahan's "Pathway of Promise" series—which have been remarkably good of their kind from the first.

Messrs. Clark and Co. complete their Anti-Nicene Library with the celebrated work *Origen Contra Celsum* (Vol. 23), and a valuable collection of the early liturgies of the Church, some translations from the Syriac, some selections from the prophetic Scriptures (which sadly need a brief explanatory introduction), and some fragments of Clemens Alexandrinus, from the Latin version of Cassiodorus (Vol. 24). We have had so many opportunities of expressing our high sense of the value of this series that we need only say now that its concluding volumes are worthy of those which have gone before them.

Fragmentary Poems, Sacred and Secular. By A. W. HURRY. (Elliot Stock.) Mr. Hurry's little volume is not ambitious. He has some sense of music, but lacks power and individuality. We prefer his sacred to his secular pieces. "Assurance" has a fervour and flow about it, which we are forced to believe spring from real feeling.

The Doctrine of Christ, Developed by the Apostles. By EDWARD STEANE, D.D. (Edinburgh: Edmonston and Douglas). Faint echoes of Jean Calvin's voice, reflected from a somewhat thin but polished surface.

NOTANDA.

The President of the French Republic, who, from his activity and many-sidedness of character and ability may be termed the Palmerston of France, must often, from the heights of his present position, look back on the days when, comparatively unknown, he published the first two volumes of his "History of the French Revolution." Then a stranger to fame and the literary world, his publisher required the name of some well-known writer in association with that of M. Thiers on the title page, and a friend of the embryo statesman, M. Bondin, lent himself to the artifice. The success of the work is matter of history, and the concluding volumes were issued as the works of M. Thiers alone. This led to an amusing inference. A critic in the *Monthly Review* of March, 1828, in a notice of the conclusion of the history, observed that "an equal measure of praise" could not be bestowed on it in comparison with that of the first part, "which formed the first work of M. Bondon and the author." We are hence led to attribute the chief merit of the former portion not to M. Thiers, but his late coadjutor." M. Bondin was thus well repaid for lending his name, attaining honour as an historian with little trouble. The injustice of this was, however, shortly afterwards exposed by the then Parisian correspondent of the *Athenæum.*

Disbelievers in the fact of men attaining over a century of life have had unusual evidence of late, that to be a centenarian is not very rare. Recently was hronicled a death at Frome in the 105th year; Holloway, the other day, witnessed the burial of a veteran in his 107th year, while St. Helens, a most unhealthy town, boasts a Mrs. Ann Birchall, who last month entered on her 102nd year. These cases, though none of them reach Old Parr's marvellous 152 years, are yet very respectable examples, and may perhaps be in time for comment in the forthcoming work by the indefatigable Mr. W. J. Thoms, entitled "The Longevity of Man," in which the facts and fictions, remarkable instances and dubious cases relating thereto, will receive exhaustive treatment.

Miss Rhoda Broughton, the novelist, delights in eccentric titles, and this month has a story strangely named "The Man with the Nose," in *Temple Bar;* perhaps having in her "mind's eye" Wordsworth's line—

His prominent feature, like an eagle's beak.

The organ of nobility, it may be remarked, has generally been held in most esteem when large, both Napoleon I. and Sir Charles Napier being credited with the saying, "Give me a man with plenty of nose"; each of whom, by the way, had a nose remarkable in its way. Bernadotte, Louis XIV., Protus, Voltaire, and many others, had noses of note. It has been observed that, if that of Cleopatra had been shorter, the fate of Europe would have been changed; while those unblessed by nature with any very important nasal feature may console themselves with the reflection that Socrates had a snub nose. There is also a legend that what Walker terms "the enunctory of the brain" was once taxed by Odin, every Swede being liable to a nose impost of one penny per prominence.

Turkey is not a country of very advanced ideas, yet it is given out that the decimal system—which has been in use in France since 1792—is to be put in practice among the Turks from the commencement of the new year; which, according to the Turkish calendar, is 1289, instead of our 1872. This is certainly a startling innovation for "the sick man," and thorough, as is usual when a move *is* made. The use of the old system is to be rigorously forbidden from the date mentioned. So far back as February, 1824, the system was brought under notice of the English Parliament, and in August, 1853, a committee of the Commons reported in favour of its adoption; though nothing much has since been done, excepting the appointment of a commission of inquiry in November, 1854. Two public organisations, however, exist in furtherance of the change—the Decimal Association, formed June, 1854; the International Association, instituted at Paris in 1855.

The epigram of the nineteenth century is far different from those which, in early times, were inscribed on tombstones, and on offerings to the gods, and scarcely equal to the polished efforts of Martial; yet the following—whether it be original or not we do not know—from Mr. Yates's new novel, "The Waiting Race," is a very neat specimen:—

In a church which is garnished with mullion and gable,
With altar and reredos, with gurgoyle and groin,
The penitents' dresses are sealskin and sable,
The odour of sanctity 's eau-de-Cologne.
But, surely, if Lucifer, flying from Hades,
Were to gaze on this crowd, with its panniers and paints,
He would say as he looked on the lords and the ladies,
"Oh, where is All Sinners' if this is All Saints' ?"

Whether it will be appreciated by Mr. Hubbard, who, poor man! finds that to build a church does not give a control over its services, and may even lead to being told by the *Church Review* that he but represents himself, is doubtful; though the Rev. Alexander Heriot Mackonochie will assuredly be able to testify that the condensed description of the edifice and its officiations is an admirably faithful production.

Two brothers of the Laureate this month evince that all the poesy is not confined to one member of the family. A sonnet from the pen of the Rev. Charles Turner appears in *Good Words.* Mr. Turner is, it may not be generally known, a Tennyson, who changed his name in accordance with conditions of a bequest, and rumour has it that his poetic talents, if cultivated from the commencement, would have elevated him to higher honours. Another brother, Mr. Frank Tennyson, contributes in the current number of *Grave and Gay* a poem entitled "Love and War."

To-morrow, October 10th, the Rev. Henry Ward Beecher completes the 25th year of his ministry at Plymouth Church, New York—having become pastor in 1847—when it is purposed to hold a gathering in commemoration of the event. Mr. Beecher was born at Lichfield, Connecticut, in 1813; graduated at Amherst College, 1834, passing thence to study theology at Lane Seminary; afterwards becoming Presbyterian minister at Laurenceburg, Indiana, 1837. In 1839 he removed to Indianapolis, where he continued till his translation to the church at Brooklyn.

The author of "Ginx's Baby" and "Lord Bantam" is said to be engaged on another story. The *Electric News,* a new daily journal in which a large proportion

of space will be devoted to news by telegram, which is spoken of for the New Year, will, it is also understood, be edited by Mr. Jenkins, who, it will be remembered, recently contested Truro in the Liberal interest. Mr. Jenkins, it may be of interest to mention, is nephew of the Rev. E. E. Jenkins, a Wesleyan minister of some note, and was one of the commissioners appointed to investigate the complaints of the coolies in the West Indies.

Punch has a formidable rival in a quarter little expected. A usually sedate and Catholic journal—without the Roman be it understood—this week comes out with the following conundrum:—"Why is the Bishop of St. Asaph like a studied insult?—Because he is positively almost past BARING"! B.

THE PILGRIMS AT LOURDES.

From all parts of France, pilgrims, during the last few days, have been directing their steps towards this now famous place. A Paris correspondent of a Catholic paper estimates the number of pilgrims expected there at 30,000 "at the least," and Monsignor de Tarbes (bishop of that place) and several other dignitaries of the Church, were to minister to the crowds in spiritual things. The great difficulty was how to find lodgings in a little town of from three to four thousand inhabitants for the multitudes that have flocked to it. Lourdes is in the most southern part of France, in the department of the Hautes Pyrénées, not far from Tarbes. It is situated in the valley of the Lavedan at the entrance of a mountain gorge, where it seems to have been placed to serve as the connecting link between the mountains and the level ground. The miracle which is now attracting such eager hosts of devout pilgrims to the valley of the Lavedan occurred in the year 1858. A young girl of the name of Bernadotte Soubirons, finding herself on the 11th of February on the borders of the Gave, a short distance from the town near the Cave of Massavielle, saw the Holy Virgin, and had a short conversation with her. This apparition was repeated eighteen times, always at the same place. Of course the affair made a great noise. The Bishop of Tarbes appointed a commission to inquire into the circumstances, and on the 18th of January, 1862, the prelate issued a *mandement* in which he pronounced the story true, and that the apparition was a genuine miracle. Since that time, a modest chapel has been built at the entry of the cave and dedicated to Our Lady of Lourdes. The pilgrims are brought as far as Tarbes by rail. From that town they must make their way to Lourdes by carriages and wagons, as there is no diligence. Lourdes is a quiet little place of antique aspect, where the curfew bell is still to be heard tolling at nine o'clock in the evening. It boasts of one weekly paper, and there is a governor in the fort, who finds it weary work to kill the time. *Il s'ennui beaucoup.* Such is the spot which has suddenly become a centre of attraction to devout Catholics in all parts of France.

The *Times* publishes the following telegram, dated Lourdes, Sunday night:—"Forty thousand pilgrims have assembled here, and were present at a mass celebrated in the open air by the Bishop of Carcassonne. After the ceremony a politico-religious speech was made by the Bishop of Tarbes. The Pilgrims received it with cries of *'Vive la France!' 'Vive le Pape!'* At two o'clock there was a procession bearing 200 banners, representing all countries, which were deposited at the church. Among them was that of Alsace-Lorraine. All the banners were covered with crape, as a sign of mourning. Their value is estimated at 200,000 francs. While the procession was proceeding the people kept shouting, *'Vive la France!' 'Vive le Pape!'* Nineteen deputies took part in the procession. These were Messrs. Belcastel, Lagrange, Dumont, Franclieu, Rodez, Chesnelong, Dufour (of the Basse Pyrénées), Boysse, Resseguier, Bonald, De Barreau, Desseigne, Féligonde, and De la Bruyère. The bishops present were those of Auch, Carcassonne, Mende, Lucon, Aire, Tarbes, and the Indies. After the consecration of the banners the Archbishop of Auch delivered a speech, in which he recommended his hearers to preserve silence and to make no sort of demonstration. M. Laserre has published a proclamation, in which he recommends the pilgrims to remain calm in presence of the agents of the Revolution, who are striving to provoke a disturbance. These latter are said to have come here, but as yet no one has seen them."

What is the difference between a Christian and a cannibal?—The one enjoys himself, and the other enjoys other people.

STORY OF THE LATE BOSTON FESTIVAL.—An amusing accident is reported in connection with the playing of the opening piece at the late Boston festival. It appears that a workman who had been engaged in setting up the monster organ the day previous had left his shoes in the great sixteen-foot pipe known as the "Bourdon double mouth." Thinking he had time to get his shoes before the performance he descended the pipe, but while inside the signal came, the air was turned on, and he was shot up to the top of the pipe, and then fell down again. This proceeding was repeated for five minutes, making a vibrato tone which, in conjunction with the man's yelling, is described to have had a very beautiful effect. The organ constructor has been much complimented on this new stop, which he calls the "man-stop."

Miscellaneous.

A further outbreak of cattle-plague took place on the 4th inst. at Bridlington, one of the original centres of the disease. No case has been reported outside the three original districts proclaimed, and the Act thus seems to have been perfectly successful in preventing the spread of the disease.

THE PRICE OF BEER.—The Sheffield brewers have intimated to the beersellers that, in consequence of the rise in labour and materials, they propose an advance in the price of beer, porter, and similar beverages. The brewers suggest that the retail price should be increased, but the beersellers oppose this change.

WHINING IN PRAYER.—A curate adopted a monotonous whine in his prayers. On being remonstrated with by his bishop, he pleaded that such a tone was very proper in acts of supplication, because beggars always assumed a whine when they asked for alms. The bishop replied, sharply: "Yes; but when they do I always know that they are impostors, and give them nothing."—*Ragged School Union Magazine.*—

STATUE OF MR. COBDEN.—Mr. G. H. Booth, late of the firm of Messrs. Firth, Booth, and Co., merchants, of Bradford, who is about to retire to America, his native country, has expressed his intention to present to Bradford a full-length statue of the late Richard Cobden. The figure will be produced from the best white Carrara marble, and will be placed in a conspicuous position in the Bradford Exchange. The cost of the statue will be about 1000*l.*

SCENE ON CLERKENWELL-GREEN.—Dr. Manning appeared yesterday (Sunday) afternoon at a large open-air meeting in Clerkenwell-green, the object of which was to promote the cause of temperance. In the course of an address he laid down emphatically that the only cure for the love of drink was total abstinence. At the close of the address he called on those who were willing to at once take a solemn pledge to abstain from drink, and then go to their respective chapels and enrol their names. Nearly the whole of the vast crowd went down on their knees, heedless of stones, puddles, and dirt, and, with heads bared, solemnly repeated the pledge after the archbishop in the name of and by the help of God to abstain for ever from drink.

LAMBETH BATHS WINTER MEETINGS.—Arrangements are far advanced for recommencing the eleventh series of meetings and entertainments for the people of the neighbourhood of the New Cut in the first week of November. Mr. Samuel Morley, M.P., has consented to preside. Dr. Carpenter, President of the British Association, the members for the borough, no doubt, as usual, and others, will take part in the inaugural proceedings, which will comprise the distribution of prizes to the members of the Art and Science Class, who number among them one of the silver medalists of the year. The Rev. G. M. Murphy and deacons of the Borough-road Congregational Church undertake again the responsibility of the working arrangements, Mr. Morley kindly placing the building at their disposal.

THE OPERATION OF THE LICENSING ACT.—A series of valuable returns have been collected by the police from more than two hundred towns as to the working of the new Licensing Act. They show that in nine-tenths of the places reported upon the hours specified in the Act were adopted; that almost without exception the new law has given satisfaction; that it has lightened the duties of the night police; and that the streets are clear much earlier than they used to be. Numerous incidental advantages are recorded. It is observed in some places that workmen go earlier to bed, and are more regular in commencing work next morning. In mining districts, where the hardest drinking was generally done after twelve p.m., the miners are saving money perforce. As a class, the pubcans are growing not only tolerant of the Act, but favourable to it.

CHEAP TRIP TO PALESTINE.—To any who are disposed to shirk the most disagreeable weeks of our English climate, and to visit the memorable scenes in the Holy Land, Mr. Gaze offers a tempting programme. On the 26th inst. he starts with such eastern tourists as put themselves under his guidance for Italy *vid* France; thence to Alexandria, Port Said and Jaffa (Joppa). He proposes to reach Jerusalem on November 19, and to leave ten days or so to explore that city and its deeply interesting neighbourhood, or visit Jericho, Jordan, and Dead Sea. Mr. Gaze promises to be back in England again a little before Christmas after fifty days' travel, the cost of which is not to exceed eighty-five, eighty, or seventy guineas, according to the accommodation required. This is a marvellously cheap programme, and we hope Mr. Gaze will be repaid for his enterprise.

FRAUDULENT COAL-DEALERS.—An application was made at the Guildhall on Saturday by Mr. Beard, on behalf of Messrs. George J. Cockerell and Co., coal-merchants, of Earl-street, Blackfriars, to ascertain whether a summons could not be obtained against some persons who were trading under a very similar name to that of his clients. In *Lloyd's Newspaper* the following advertisement appeared continually:—C. Cockarell and Co.'s Best Coals, 28s., 3, Water-street, Blackfriars, E.C. By special appointment. Established 1831. Best coals, 28s. It is now well known that best coals are more lasting and cheaper in the end than inferior qualities. 300*l.* given on proof of a single transaction in mixed coals." Mr. Beard said he had an invoice in his hand which showed that a customer named Lovegrove purchased a ton of coals for 26s., for which slates only were sent, and when inquiry was made as to who "Cockarell and Co." were, nobody could be found who answered to the name. Alderman Cotton said he did not think there was sufficient evidence to induce him to issue a summons, but no doubt the application would have the effect of exposing the fraud.

A BRYANT AND MAY TESTIMONIAL.—The Lord Mayor on Saturday afternoon opened a drinking fountain which has been erected opposite the North London railway-station at Bow, as a testimonial to Messrs. Bryant and May in recognition of their services in opposing the proposed match-tax of 1871. Messrs. Bryant and May refused to receive anything for their own personal benefit, and expressed a desire that whatever money was collected should be devoted to some object which would be for the public welfare. The Lord Mayor was supported by Mr. Bryant and his sons as the representatives of the firm, Sir John Bennett, Sir Antonio Brady, Mr. E. H. Currie, Mr. G. Cruikshank, and others. After the ceremony, a luncheon was given in the great hall of the Bow and Bromley Institute (the upper part of the railway-station), but there were no toasts, the entertainment, in deference to the feelings of Messrs. Bryant and Co., being of a temperance character. As a further memorial of the occasion, a handsomely framed and illuminated document was presented to Mr. Bryant, the head of the firm. The station was gaily decorated with flags. The fountain has been made over to the Metropolitan Drinking Fountain Association.

A NEW THEORY OF VOLCANOES.—A paper has been read before the Royal Society in which the author, Mr. Mallet, accounts for the phenomenon of volcanoes by the shrinking of the earth's crust, by which a certain amount of crushing force is expended, which force generates heat that is the cause of the volcanoes. Unfortunately for this hypothesis, there is no reason to suppose that there is now any shrinkage of the earth's crust or any progressive diminution of its temperature, though this action, no doubt, must have taken place in the older geological epochs, and the production of the great mountain ranges may be ascribed to this cause. A hot body like a molten planet moving in space will gradually become colder through a long period of time; but it will at length reach a point when it will cool no more, as the heat received from the sun and the heat radiated into space will balance one another. There is every reason to believe that the earth is now in this condition. At all events, there are no proofs that it has become colder within historic times; but, on the contrary, this hemisphere at least must have become warmer since the glacial epoch; and yet numerous volcanoes have manifested their existence within it. We have on former occasions explained that, as pressure raises the melting-point of solids, and as matter deep in the earth must exist under great pressure, the interior of the earth is probably not fluid; but it will become so if any internal displacement brings portions near the surface.—*Illustrated News.*

SUICIDE OF MR. JUSTICE WILLES.—We regret to have to announce that Sir J. S. Willes, one of the Judges of the Court of Common Pleas, died on Wednesday morning, by his own hand. It seems that Mr. Justice Willes, who suffered a good deal from gout, had recently returned to Otterspool, near Watford, having been on circuit. On Tuesday he was twice out rowing on the Colne, which runs through his garden; but on Wednesday morning, about half-past seven o'clock, he shot himself. The gout, it is thought, had flown, to his head, and to that cause the shocking act is attributed. A coroner's inquest into the circumstances attending the death of the judge took place on Thursday. Mr. Brabant, the coroner, having empannelled the jury, a number of witnesses were examined. Mr. James Barnes, the deceased's clerk, said he resided at Otterspool, and that deceased retired to rest as usual, on Tuesday night. At about seven the next morning the judge got up and proceeded to his dressing-room, from which in a few minutes, after a loud report, a scream was heard. Witness ran down and found deceased lying on the floor, and a revolver close by his side. The learned judge had latterly been very depressed, and complained of having worked too hard. Dr. Brett said the bullet had struck the heart, and death must have been almost instantaneous. He described the symptoms which he said attended deceased, which he had no doubt arose from suppressed gout, which produced inflammation of the brain, and deprived the learned judge of reason. A verdict of "Temporary insanity" was returned. The remains of the lamented judge were interred at Brompton Cemetery on Monday. They were followed to the tomb by the judge's brothers-in-law and Mr. Chitty, the eminent special pleader.

SMOKELESS GRATES.—The great dearness of coal makes the question of economising fuel for domestic use a matter of great practical importance. The following extract from a *brochure* entitled "Some Observations on Fireplaces, Stoves, and Ventilation," by Messrs. Frederick Edwards and Son (Longman), will be read with interest:—"Much has been done to relieve London from the smoke of furnaces, but in country towns and districts the manufacturers and hotel-keepers are still allowed to waste their coal and pollute the atmosphere. Few are aware that nearly all domestic fires may be rendered nearly smokeless. The plan which is

Cms. 1 2 3 4 Ins. BRITISH 1 MUSEUM 2

generally adopted was brought forward by Mr. Cutler more than fifty years ago, and revived by Dr. Arnott in 1854. The principle consists in simply making a fire at the top of a body of coal, and allowing it to burn gradually downwards like a candle, a torch, or the wick of a lamp, until the whole is consumed. A chamber is formed below the fire-bars in which there is a moveable bottom which is made to lift the body of coal as it is required for consumption. Every one can readily observe that nearly all the smoke of common fires arises from freshly burning fuel. Now, by the smokeless system no fresh fuel is thrown on the top of the fire, an incandescent mass of coal is preserved perpetually at top, the layers of coal below become prepared for active combustion, and burn as they are raised to the air with little or no smoke. A fire lighted in this way has extraordinary vitality. Many have used the grate in sleeping rooms, and have found it very easy to rouse the fire into a state of activity after it has had several hours of slumber. It appears extraordinary that with all its advantages the grate has not come into more general use; for besides the prevention of smoke, and the great vitality of the fire, chimney-sweeping is almost entirely avoided by it, and it has been used for many years with great approval by a considerable number of persons. Objections to the grate have been to the effect that it is heavy in appearance, and that there is less flame than from a common fire. However applicable these objections may possibly be considered in the case of drawing-rooms, they seem to have but little weight in the great majority of cases where simple utility is the primary object of consideration. The prices of these grates usually vary from 65s. to 7*l.*, and they cost from 30s. to 40s. for fixing."

Gleanings.

A gentleman living at Pimlico has been fined 3*l.* for cruelly beating a cat.

Mrs. Beattie, of Haltonshields, near Newcastle, has died from the sting of a bee half-an-hour after being stung.

People born with silver spoons in their mouths don't always make a stir in the world.

Mrs. Gubbins says her husband is like a tallow candle, because he always will smoke when he is going out.

The *Jewish Messenger* suggests that Mr. Stanley should hunt up the lost tribes of Israel!

It is said that the Emperor of China is to be married on the 16th. *La Gaulois* announces the name of His Majesty's bride elect to be Tsi-Bé-Ka-Tou-Ka.

An Irish gentleman of property is engaged in winning a wager of 5,000*l.*, the condition being that he will support himself and a donkey for six months by grinding an organ, which the donkey draws.

The blossom cannot tell what becomes of its odour, and no man can tell what becomes of his influence and example, that roll away from him and go beyond his ken on their mission.

The Siamese twins are said by a contemporary to differ in their political opinions. Eng approves of a centralised and permanent government like England, and hence desires Grant's re-election, whilst Chang believes in changing to Greeley.

"Why were Adam and Eve turned out of Paradise?" demanded a school examiner. The child questioned hesitated a moment, and then replied, "Probably they were turned out because they couldn't pay their rent."

A Distant Relative.—A gentleman travelling homeward from Atlanta met an aged negro, whose hat was encircled by the crape of grief. "Have you lost a relative, my friend?" he asked. "Yes, massa." "Near or distant?" "Pretty distant, massa, about four-and-twenty mile!"

New Test of Drunkenness.—The "truly rural" test for tipplers is about to be put in force on an extensive scale in Sunderland. A printer of that town, it is said, furnished some of the publicans with a card inscribed with the words "Truly rural," to be hung up in the bars as a gauge to test the condition of a customer. The tap will be stopped to anybody who can't say "Truly rural" without a stammer, and those who stumble at this *pons asinorum* will stand a chance of being pronounced "in liquor."

Dispensing with "The Servant."—There is some singular correspondence going on in the *Echo* as to the expense of living. One lady, writing from Kensington, with the following signature, "Gershoma, widow of a Lieut.-Colonel of H.A., daughter of a Lieut.-General of Cavalry, mother of a Lieutenant of Hussars, mother-in-law of two Staff Officers, and aunt of one Lieut.-Colonel, one Colonel, and one Major," says she now has no servant, and never was more comfortable. She boils the water for dressing and breakfast by a gas stove. A married woman, however, comes in at noon for the rest of the day:—The first thing she does is to go out and fetch my dinner—hot boiled beef, potatoes, and carrots for 4d., then I have some apples, say 2d. worth, the only reasonably cheap fruit to be had. I never drink anything but water. So that I am quite making a fortune by having no expenses with servants. Besides, I never relished my dinner so much as now. My expenses for the week have not exceeded one guinea, including laundress, and the shilling I pay daily to the woman. I mean never to keep a servant again."

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

YOUNG.—Oct. 2, the wife of the Rev. W. Young, Wirksworth, Derbyshire, of a daughter.

Breakfast.—Epps's Cocoa.—Grateful and Comforting.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette.* Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps and Co., Homœopathic Chemists, London." Also, makers of Epps's Cacaoine, a thin, refreshing beverage for evening use.

BANK OF ENGLAND.

(From Wednesday's *Gazette.*)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, Oct. 2.

ISSUE DEPARTMENT.

Notes issued	£35,624,405	Government Debt.	£11,015,100
		Other Securities ..	3,984,900
		Gold Coin & Bullion	20,624,405
		Silver Bullion	
	£35,624,405		£35,624,405

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity).	£13,263,347
Rest.	3,812,098		
Public Deposits ..	8,842,382		
Other Deposits ..	19,004,036	Other Securities ..	24,381,077
Seven Day and other Bills	454,605	Notes	8,489,650
		Gold & Silver Coin	532,047
	£46,666,121		£46,666,121

Oct. 3, 1872. Frank May, Deputy Chief Cashier.

How to Dye Silk, Wool, Feathers, Ribbons, &c., in ten minutes, without soiling the hands. Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

Markets.

CORN EXCHANGE, Mark Lane, Monday, Oct. 7.

The supplies of English and foreign wheat were moderate for to-day's market. We had a quiet trade, and the good samples of English wheat sold at the full prices of Monday last. Foreign wheat met a retail demand, and supported the slight advance made during last week on Russian qualities. Flour was unaltered in value. Peas and beans were fully as dear. Barley of all descriptions in good demand at 1s. advance on the prices of this day week. Oats maintained last week's quotations. Indian corn was the turn dearer. We have fair arrivals on the coast. The value of cargoes remains without change.

CURRENT PRICES.

	Per Qr. s.	s.
Wheat—		
Essex and Kent, red..	59	to 62
Ditto new.. ..	50	60
White	58	65
„ new ..	54	60
Foreign red ..	59	62
„ white ..	64	67
Barley—		
English malting	31	36
Chevalier.. ..	42	50
Distilling.. ..	33	38
Foreign	32	37
Malt—		
Pale..	67	76
Chevalier.. ..	—	—
Brown	55	61
Beans—		
Ticks	32	34
Harrow	34	36
Small	—	—
Egyptian.. ..	32	33
Peas—		
Grey	32	to 35
Maple	37	40
White	37	41
Boilers	37	41
Foreign	38	42
Rye—	36	38
Oats—		
English feed ..	21	26
„ potato..	27	33
Scotch feed ..	—	—
„ potato..	—	—
Irish Black ..	18	21
„ White ..	18	21
Foreign feed ..	16	19
Flour—		
Town made ..	50	57
Best country households ..	44	47
Norfolk & Suffolk	41	43

METROPOLITAN CATTLE MARKET, Monday Oct. 7.—The total imports of foreign stock into London last week consisted of 22,768 head. In the corresponding week last year we received 17,580; in 1870, 14,463; in 1869, 10,491; and in 1868, 7,924 head. Nothing of interest has transpired in the cattle trade to-day. The supply of beasts has not been large. Prime breeds have been in request, and have realised extreme prices, the best Scots making 6s. per 8lbs., but medium and inferior sorts have continued quiet, and good shorthorns have sold at 5s. 6d. to 5s. 8d per 8lbs. Amongst our foreign supply were 170 Spanish, 195 Dutch, and 15 Gothenburg. From Lincolnshire, Leicestershire, and Northamptonshire, we received about 1,750 head, from other parts of England about 200; from Scotland about 100, and from Ireland about 150, chiefly cows. There has been a more liberal supply of sheep in the pens, but English breeds have been scarce. Prime small Downs have realised 6s. 10d. to 7s. per 8lbs. Other qualities have been purchased quietly. Calves have changed hands about late rates. Pigs have been quiet, and without change.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	4	0	to 4	4	Prime Southdown	6	8	7	0
Second quality .	4	6	5	0	Lge. coarse calves	5	0	5	6
Prime large oxen	5	6	5	8	Prime small .	5	10	6	4
Prime Scots . .	5	8	6	0	Large hogs . .	3	8	4	6
Coarse inf. sheep	4	6	4	10	Neat sm. porkers	4	8	5	2
Second quality .	5	0	5	8	Lamb	0	0	0	0
Pr. coarse wooled	6	2	6	6					

METROPOLITAN MEAT MARKET, Monday, Oct. 7.—There were moderate supplies of meat on offer here to-day. Owing to the cooler temperature the trade was steady, and prices in some instances were slightly higher.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef .	3	4	to 3	8	Middling do. .	5	0	to 5	6
Middling do. .	3	10	4	4	Prime do. . .	5	8	6	0
Prime large do.	4	8	5	0	Large pork . .	4	0	4	6
Prime small do.	5	0	5	4	Small do. .	5	0	5	8
Veal	5	0	5	8	Lamb	0	0	0	0
Inferior Mutton	4	0	4	8					

BREAD, Monday, Oct. 7.—The prices in the Metropolis are, for Wheaten Bread, per 4lbs. loaf, 7½d. to 8d., Household Bread, 6½d. to 7d.

PROVISIONS, Monday, Oct. 7.—The arrivals last week from Ireland were 3,591 firkins butter and 3,543 bales bacon, and from foreign ports 23,320 packages butter, and 1,964 bales bacon. The Irish butter market ruled slow last week, influenced by the mildness of the weather, but the sales effected were at advanced rates, holders being firm; finest Clonmels brought 124s., free on board. Foreign sold steadily. In bacon little or no alteration to notice during the week.

COVENT GARDEN MARKET, Friday, Oct. 4.—We are experiencing a short supply and limited attendance. Vegetables are good in quality. English fruit is scarce. The disease in the potato crop is reported to be very general, and prices are likely to rule high through the coming winter.

HOPS.—Borough, Monday, Oct. 7.—A steady business continues to be transacted in the choicest and finest samples, which are in better demand, and fully maintain their values; medium and ordinary sorts still accumulate, and move but slowly, and in consequence are of less value. The continental markets are reported firm for all choice hops, and easier for lower sorts. Mid and East Kent, 75s., 120s. to 140s.; Weald of Kent, 60s., 80s. to 100s.; Sussex, 60s., 70s. to 84s.; Farnham and country, 84s., 105s., to 120s.

POTATOES.—Borough and Spitalfields, Monday, Oct. 7.—These markets were moderately supplied with potatoes. Trade was steady at the following quotations. Kent Regents, 140s. to 164s. per ton; Essex regents, 125s. to 155s.; Rocks, 120s. to 135s.

SEED, Monday, Oct. 7.—As yet we have no samples of English cloverseed offering. French samples appear of very good to fine quality, and these sorts were held rather higher, as well as the best German red. White samples were held at full rates. The best trefoil met more attention, and such was slightly dearer. White mustardseed realised last week's prices, and brown Dutch was held somewhat higher. Large hempseed was fully as dear, with a better sale for small qualities. Winter tares were taken off rather more freely, at former currencies. Finer qualities of canary-seed were held higher, but inferior foreign could be bought on lower terms.

WOOL, Monday, Oct. 7.—There has been no feature of importance in the market for English wool; business has not been extensive, nevertheless values, particularly of fine qualities, have been maintained.

OIL, Monday, Oct. 7.—Linseed oil has been quiet, at barely late rates. Rape has been steady. Other oils have sold slowly.

TALLOW, Monday, Oct. 7.—Market steady. Old Y.C., spot, 41s., new 46s. 3d. per cwt. Town tallow 44s. net cash.

COAL Monday, Oct. 7.—Factors had to submit to a reduction of 1s. per ton. Market closed heavy. Caradoc, 26s.; Hettons, 26s.; Hettons Russels, 25s. 6d.; Hartlepool original, 26s.; Kelloe South, 25s 9d.; Tees, 25s. 9d.; Wylam West, 28s. 6d. Ships arrived, 48; ships left from last day, 2; total, 50; ships at sea, 10.

Notice.—The clergy and gentry are respectfully informed that Messrs. Dollond have removed from 59, St. Paul's Churchyard, to No. 1, Ludgate-hill, where Spectacles and Eyeglasses may be had to suit every peculiarity of sight.—Trial glasses sent to any part of the kingdom carriage free. No Travellers employed. Established 1750.

Kinahan's LL Whisky.—This most celebrated and delicious old mellow spirit is the very cream of Irish Whiskies, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words "Kinahan's LL," on seal, label and cork. Wholesale Depot, 20, Great Titchfield-street, Oxford-street, W.

Holloway's Ointment and Pills.—Systematic Treatment.—Few statements are more wide of truth than the assertion that for the cure of disease the ailing part alone demands attention, whereas both local and general mischief requires redress. These medicaments boldly face the evils they profess to remedy; the diseased portion is cured—the foul whole is cleansed. Holloway's Ointment rubbed on the throat and chest exercises the most beneficial influence over sore throats, diphtheria, and cough, whether resulting from catarrh, asthma, or bronchitis. This unguent is equally potent in preventing or arresting the worst result of chicken-pox, measles, scarlatina, whooping cough, and many other ailments attacking infancy and endangering the early years of life.

Advertisements.

NOTICE.—My PARTNERSHIP with Mr. John Matthews Chamberlain, which was carried on at 30, Basinghall-street, has ceased. My present address is 28A, Basinghall-street, City.

HULL TERRELL.

MINISTERIAL ASSISTANCE.—An influential Congregational Church in a Provincial City in a salubrious neighbourhood NEEDS the services of a MINISTER as Sunday Evening Lecturer.—For particulars address, H. C., care of T. T. Curwen, Esq., Change-alley, Cornhill, London.

CANCER HOSPITAL, Brompton, and 167, Piccadilly, W.

SUBSCRIPTIONS will be most thankfully received for this Hospital, which is free. Diet required to be most generous, and medicines of the most expensive kind.

Treasurer—Geo. T. Hertslet, Esq., St. James's Palace, S.W.
Bankers—Messrs. Coutts and Co., Strand, S.W.

(By order) H. J. JUPP, Secretary.

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UNIVERSAL PRAYER FOR OUR SUNDAY-SCHOOLS.

The COMMITTEE of the SUNDAY-SCHOOL UNION would earnestly invite all Christian Ministers, Sunday-School Teachers, and other Friends of the Young, to observe the following arrangement for UNITED PRAYER for our Sunday-Schools, on

LORD'S DAY, OCTOBER 20,

AND

MONDAY, OCTOBER 21.

That on Lord's-day morning, October 20, between seven and eight, all Teachers should offer Special Prayer, in private, for God's blessing upon their work; especially in the conversion of their scholars to Himself.

That in the afternoon of the day, the usual services should be varied, and each school gathered for prayer, the proceedings being interspersed by suitable addresses.

That in the evening of the day, the Teachers meet for Prayer either before or after Public Worship.

That on Monday, October 21, between seven and eight A.M., all Teachers should again offer Special Prayer in private, for God's blessing upon their work.

That in the course of the day the Female Teachers of each School should hold a Prayer Meeting.

That in the evening, a Special Prayer Meeting should be held by every Church on behalf of the Sunday-school, suitable and stirring addresses being intermingled with the prayers.

The Committee thankfully acknowledge the hearty response given to the suggestion made by them for UNIVERSAL PRAYER FOR OUR SUNDAY-SCHOOLS, and have good reason to believe that the Seasons arranged for will be observed by their fellow-labourers, not only throughout the United Kingdom, but also on the Continent of Europe, in America, in the Colonies, and in many other parts. "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

WILLIAM GROSER,
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JOHN E. TRESIDDER,
} Hon. Secretaries.

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Sixpence Monthly, Illustrated,

THE SUNDAY MAGAZINE,

EDITORS,
Dr. GUTHRIE and Dr. BLAIKIE,

COMMENCES a NEW VOLUME with the OCTOBER NUMBER, and the following amongst various other works will appear in the course of the year:—

I. CROOKED PLACES: a Story of Struggles and Hopes.
By EDWARD GARRETT, Author of "Occupations of a Retired Life."

II. SCRIPTURE and NATURAL SCIENCE.
By the Rev. Canon TRISTRAM, LL.D., F.R.S.

III. THE FUTURE of the WORKING CLASSES.
By W. G. BLAIKIE, D.D., LL.D.

IV. PAPERS on SOCIAL SUBJECTS.
By the Earl of SHAFTESBURY, K.G.

V. AMONG the STRICKEN.
By THOMAS GUTHRIE, D.D.

VI. ON SOME SCRIPTURE SAYINGS.
By JOHN S. HOWSON, D.D., Dean of Chester.

VII. MIRACLES of the OLD TESTAMENT.
By the Rev. HUGH MACMILLAN, LL.D.

VIII. WORDS BY THE WAY.
By JOHN KER, D.D., Glasgow.

THE SUNDAY MAGAZINE will also during the year contain contributions by

C. J. Vaughan, D.D.	Henry Allon, D.D.
Rev. Canon Miller, D.D.	Rev. Dr. Rigg.
Rev. Prof. Milligan, D.D.	Rev. J. C. Ryle.
The Rev. A. W. Thorold, M.A.	Rev. J. Oswald Dykes, M.A.

And others.

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CONTENTS.—Why are we Baptists?—Why are we Congregationalists?—Why are we Nonconformists?—Why are we Protestants?—Why are we Christians?

DR. BROCK'S RETIREMENT: a Retrospect of his Ministry. Price Twopence.

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CORNWALL ROAD CHAPEL,
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(Close to the Notting-hill Metropolitan Station, and ten minutes from Notting-hill-gate Station.)

ANNIVERSARY SERVICES.

Sunday, 13th October, 1872.

Rev. R. H. ROBERTS, B.A., will preach in the Morning at Eleven o'clock.

Rev. JOHN STOUGHTON, D.D., of Kensington, in the Evening at Seven.

Tuesday, 15th October.

Rev. CHARLES VINCE, of Birmingham, will preach at Twelve o'clock.

At Two o'clock a COLD COLLATION in the Schoolroom.

At Three o'clock a PUBLIC MEETING.

Sir S. MORTON PETO, Bart.,

will preside. Revs. Dr. Stoughton, Chas. Vince, W. G. Lewis, J. T. Wigner, Dr. Manning, and R. H. Roberts, B.A., are expected to address the Meeting.

At Five o'clock TEA in the Schoolroom.

Rev. Dr. DONALD FRASER will preach at Seven o'clock.

A Collection will be made at each Service.

Tickets, Dinner, 2s. 6d.; Tea, 1s., of W. Knight, Esq., Esq., 66, Ladbroke-grove; Dr. Manning, 35, Ladbroke-grove; and Carrington's Library, Grove-terrace, Notting-hill. Early application is requested.

REPRESENTATION of WESTMINSTER.—Earnest LIBERALS desirous of promoting the election of two Liberal Representatives in the next Parliament, and who will personally volunteer their aid to secure this result, are requested to communicate (preparatory to a public meeting to be called), with Mr. James Beal, 20, Regent-street, Waterloo-place, S.W.

SKIPTON GRAMMAR SCHOOL.

APPOINTMENT OF HEAD MASTER.

The Governors will appoint a new Head Master NEXT DECEMBER.

The Head Master must be a Graduate of some University within the British Empire. He is not required to be in Holy Orders.

The ancient Grammar School of Skipton-in-Craven has been recently reconstituted by the Endowed Schools Commissioners. The School is favourably situated in an Agricultural District on the main line of the Midland Railway and in direct communication with the most important manufacturing towns of Lancashire and the West Riding of Yorkshire. The gross income of the School from endowment amounts to about £650 a year.

The prescribed course of instruction, which is adapted for Boys, the bulk of whom will not proceed to the Universities, will be predominantly of a scientific and literary character.

Testimonials to be addressed, not later than the 20th November next, to the Clerk to the Governors, from whom a copy of the New Scheme, and further particulars, can be obtained.

JOHN HEELIS,
Solicitor, Skipton, Clerk to the Governors.

Skipton, October, 1872.

CONFERENCE ON ELECTORAL REFORM.

REDISTRIBUTION OF SEATS.

A Conference, convened by the Electoral Reform Association of Representatives of Reform Associations, Liberal Electoral Committees and others, to discuss grievances arising out of the present imperfect system of representation, will be held at ST. JAMES'S HALL, London, on the 12th NOVEMBER, at Eleven o'clock. Reform Associations, Liberal Committees, and others are invited to nominate representatives to attend such Conference.

A Public Meeting will be held in the Evening of the same day in support of the resolutions adopted by the Conference.

Further information may be obtained on application, by letter, to Mr. JAMES BEAL, Hon. Sec. Electoral Reform Association, 20, Regent-street, Waterloo-place, London, S.W.

MILL HILL SCHOOL,
MIDDLESEX,

HEAD MASTER—
RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

VICE-MASTER—
Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society, formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.

ASSISTANT MASTERS—
A. H. SCOTT WHITE, Esq., B.A., Priseman in Anglo-Saxon and Early English of Univ. Coll., London.
JAMES H. MURRAY, Esq., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.
JAMES NETTLESHIP, Esq., B.A., Scholar and Priseman of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866.

LADY RESIDENT—Miss COOKE.

The MICHAELMAS TERM commenced on THURSDAY, 26th September.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

TETTENHALL COLLEGE,
STAFFORDSHIRE.

HEAD MASTER.
ALEXANDER WAUGH YOUNG, Esq., M.A., Lond. (Gold Medalist in Classics); late Andrews' Scholar, and First Priseman in Higher Senior Mathematics, of University College, London; Fellow of University College, London.

SECOND MASTER.
JAMES SHAW, Esq., Peel Exhibitioner, Queen's University, Ireland; and First of First Class in Classical Honours at the First B.A. Examination, London University.

ASSISTANT MASTERS.
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HERMANN POMNITZ, Esq., Certificated by the Imperial Prussian Government, and by the University of Paris, Music and Foreign Languages.
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Resident Lady Matron, Miss BAYLIS.

Applications to Head Master, or to the Hon. Sec., S. DICKINSON, Esq., Wolverhampton.

CONGREGATIONAL UNION of ENGLAND and WALES.

Programme of the THIRTY-THIRD AUTUMNAL ASSEMBLY to be held at NOTTINGHAM, OCTOBER 14th—18th, 1872.

Chairman—The Rev. JOHN KENNEDY, D.D.

Monday, 14th October.

A sermon, in Castle-gate Chapel, at 7 p.m., by the Rev. J. Bartlett, Halifax.

A Public Meeting at Derby (Victoria-street Chapel) at 7 p.m. Chairman, Henry Wright, Esq., London. Addresses will be delivered by the Revs. S. Hebditch, London; J. Calvert, Attercliffe; J. P. Gledstone, London; and W. M. Statham, Hull.

Tuesday, 15th October.

At 9.30 a.m.—Session of the Union in Castle-gate Chapel.

1. Inaugural Address by Dr. Kennedy.

2. A Paper by the Rev. A. Thomson, M.A., Manchester, on "The Influence which Christians should exert on the Social Morality of the Age." The Rev. E. R. Conder, M.A., Leeds, and J. G. Rogers, B.A., London, are expected to speak on the subject.

3. A Resolution on Councils of Advice will be submitted by the Rev. Alex. Hannay.

At 2 p.m.—A Collation in the Lecture Room of the Mechanics' Hall and the Assembly Rooms.

At 3.15 p.m.—Sectional Meetings:

1. In Friar-lane Chapel. Chairman, T. Rowley Hill, Esq., Worcester. A Paper, by the Rev. H. T. Robjohns, B.A., Newcastle-on-Tyne, on "The Significance of the Open Church and Free-offering Movement in the Church of England." The Rev. A. Mackennal, B.A., Leicester, and A. Common, Esq., Sunderland, are expected to speak on the subject.

2. In St. James's-street, Chapel. Chairman, Daniel Pratt, Esq. A Paper, by the Rev. W. Braden, London, on "Our Vacant Churches, and our Present Method of Supplying them with Pastors." The Revs. W. M. Statham, and Ll. D. Bevan, LL.B., will speak on the subject.

At 6.30 p.m.—A Session of the Union in Castle-gate Chapel. This meeting is designed to be specially devotional. A Paper will be read by the Rev. W. Crosbie, M.A., LL.B., Derby, on "A New Baptism of the Holy Spirit, the Special Want of the Age." The Revs. T. Binney, R. W. Dale, M.A., T. G. Horton, and C. Dukes, M.A., are expected to take part in the meeting.

At 7.30 p.m.—A Sermon, in Addison-street, by the Rev. Dr. A. McAuslane, London.

Wednesday, 16th October.

At 9.30 a.m.—A Session of the Union.

1. A Resolution, on British Missions, to be moved by the Rev. A. H. Byles, B.A., Leeds, and seconded by the Rev. W. S. H. Fielden, Walthamstow.

2. A Paper, by the Rev. J. A. Macfadyen, M.A., Manchester, on "The Education of the Young in Religion regarded as a Pastoral Question." The Revs. R. Alliot, Bishop's Stortford, and H. T. Robjohns, will speak on the subject.

3. A Paper, by the Rev. J. Comper Gray, Halifax, on "The Education of the Young in Religion regarded as a Sunday-school Question." The Rev. John Hutchison, Ashton-under-Lyne is expected to speak on the subject.

At 1.30 p.m.—A Collation in the Lecture Room of the Mechanics' Hall and the Assembly Rooms.

At 3 p.m.—Sectional Meetings:

1. Friar-lane Chapel. Chairman, R. Sinclair, Esq. A Paper on "Church Finance," by J. Carvell Williams, Esq. F. J. Hartley, Esq., is expected to speak on the subject.

2. In St. James's-street Chapel. Chairman, W. J. Stent, Esq., Warminster. A Paper by the Rev. J. Calvert, Attercliffe, on "The Attitude of the Church towards the Temperance Movement." The Revs. J. B. Robertson, Bradford, and G. M. Murphy, London, will speak on the subject.

At 4 p.m.—A Sermon to Children, in Castle-gate Chapel, by the Rev. John Curwen, London.

At 7 p.m.—A Public Meeting in the Mechanics' Hall. Chairman, J. Manning, Esq. Addresses will be delivered by the Revs. R. Halley, D.D., S. Pearson, Liverpool; and J. P. Gledstone, London.

At 7.30 p.m.—A Sermon on Temperance to Working Men, in St. Ann's, Well-road, Chapel, by the Rev. G. M. Murphy, London.

Thursday, 17th October.

At 9.30 a.m.—Session of the Union in Castle Gate Chapel.

1. Addresses by Scotch and Irish Delegates.

2. Addresses by M. le Pasteur E. de Pressensé, Ph.D., Member of the National Assembly of France, on "The State of Religion in France"; and the Rev. J. R. MacDongall, M.A., Minister of the Free Church of Scotland in Florence.

3. Account of a Mission among the Workmen of Paris, by the Rev. R. W. McAll.

4. A Resolution, bearing on the State of Religion on the Continent, will be moved by the Rev. J. B. Paton, M.A., and seconded by Dr. Simon, Springhill College.

5. Concluding resolutions.

At 2.30 p.m.—A Collation in the Assembly Rooms.

At 6 p.m.—A Soirée in the Mechanics' Hall. Chairman, A. Wells, Esq.

At 7.30 p.m.—An Evangelistic Service in Albion Chapel. The Revs. W. Cuthbertson, B.A., Bishop's Stortford, and W. F. Clarkson, B.A., Lincoln, will address the Meeting.

Friday, 18th October.

At 8 p.m.—A Public Meeting for Working Men, in the Mechanics' Hall. Chairman, Charles Reed, Esq., M.P. Addresses will be delivered by Henry Lee, Esq., Manchester; Mr. George Potter, London; the Rev. T. Green, M.A., Ashton-under-Lyne; and the Rev. Ll. D. Bevan, LL.D.

18, South-street, Finsbu 30th Sept., 1872.

URGENT APPEAL for the ORPHAN POOR.

The ALEXANDRA ORPHANAGE for INFANTS, Hornsey-rise, is greatly in WANT of FUNDS. It has 106 infants, but there is ample room for 200; it is intended to receive 400. The Charity has no endowment, no funded property, and depends entirely upon benevolent support.

Contributions are very earnestly solicited, and will be thankfully received.

JOSEPH SOUL, Hon. Sec.

Office, 73, Cheapside.

The Orphanage is open to visitors.

Published by ARTHUR MIALL, at No. 18, Bouverie Street, London; and Printed by ROBERT KINGSTON BURT, Wine Office Court, Fleet Street, London.—Wednesday, October 9, 1872.